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CONTENTS.

PAGE.

The Ancient Emporium of Kalah, &c., with Notes on Fa-Hian's Account of Ceylon.—By H. NEVILL, C.C.S. ... 57

The Siŋhalese Observance of the *Kaláwa*.—By L. NELL ... 85

Note on the Origin of the Vẹddás, with Specimens of their Songs and Charms.—By L. DE ZOYSA, Mahá Mudaliyár... 93

A Húniyam Image.—By L. NELL 116

Note on the *Mírá Kantiri* Festival of the Muhammadans.—By A. T. SHAMS-UD-DI'N 125

Sericulture in Ceylon.—By J. L. VANDERSTRAATEN, M.D. .. 137

Siŋhalese Omens.—By S. JAYATILAKA, Mudaliyár ... 147

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ROYAL ASIATIC SOCIETY.

CEYLON BRANCH.

THE ANCIENT EMPORIUM OF KALAH IN THE EMPIRE OF ZABEDJ,

AS A CEYLON PORT, AND THE EARLY COLONIZATION OF THE ISLAND, SUBSEQUENT TO THE WAR OF RÁMA AND RÁWAṆA; WITH

SOME NOTES ON FA HIAN'S ACCOUNT OF CEYLON.

By H. Nevill, Esq., C.C.S.

In the very complete compilation of ancient accounts of Ceylon, which Sir E. Tennent gives in the first Volume of his work on the Island, he proceeds (after giving most interesting notices of the emporium in Taprobane, or Serendib, through which the luxuries of Eastern Asia were gathered for the markets of the West) to adduce reasons, which appeared to him plausible, as to the identification of the ancient Kalah with the modern Galle.

He first clearly shows the errors into which Bertolacci and other authors had fallen, and then suggests the fresh site, in which, as I now hope to prove, he was deceived by a mere similarity of sound.

In the first place, we at once fail to trace on our S.W. coast the numerous Islands lining the shore, which form so striking a portion of the description of the earlier writers.

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Again, the cramped and rocky creek known as Galle Harbour can scarcely be identified with the capacious '*limen*' or lagoon, and tranquil inland water, which is often spoken of in connection with the emporium of Kalah.

Further, we have every reason to regard the Galle neighbourhood as of comparatively recent civilization, and possessing few ancient historical traditions, and no ancient historical remains. Neither in the extreme corner of the kingdom ever guarded for its legitimate Sovereigns by the loyal, brave, and independent mountaineers of Ruhuna, can we trace the half Tamil district of Kalah, which owned the sway of the Mahárájás of Zabedj, the Sultans of the Isles, who, as Cosmas in A. D. 550, (supported by Abou Zeyd in A. D. 900,) tells us were 'ἐνάντιοι ἀλλήλων' 'opposed to, or independent of, each other,' when spoken of in conjunction with the King who had the Hyacinth.

It may be well to remark here that the recurring expression 'the King who has the Hyacinth,'* scarcely refers to the great gem that was mounted on the pinnacle of a lofty *dágoba*, and is celebrated by the travellers to the royal city ; or yet to the blue statue of Buddha described by Fa Hian, but rather means 'the King who had the country where the Hyacinth was found,' *i. e.* Sabaragamuwa and the adjacent Highlands, anciently included in Ruhuna.

Further, as we are told by Abou Zeyd, between the kingdom with the emporium and the Hyacinth country lies the pepper country—a remark positively not applying to Galle, but at once understood, if we admit, as I hope hereafter to show is the case, *that Kalah is the N. W. coast between the Arippu river (the ancient Kadamba) and the Ḍeduru-oya ;* when the expression may be amplified into, between Puttaḷam District and the Adam's Peak District lies the plain of the Kelaṇi river and

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* "ὁ εἷς ἔχων τὸν ὑάκινθον" (Cosmas Indicopleustes)—Tennent, Ceylon, Vol. I. p, 591.

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the Mahá-oya, which through all tradition has been and still is, the 'pepper country'; or, in still conciser terms, between Kalah and Ruhuna is the Máyá-raṭa.

Many other arguments might here be adduced, and some will be alluded to further on, but I think it is even already sufficiently shown that Galle was not the ancient centre of Kalah, the Tarshish of Solomon's fleets, and the rendezvous of Arabs, Persians, Indians, Syrians and Chinese.

We will now proceed to consider a number of facts, which, when aggregated, render it probable, or even certain, that the district alluded to on the N.W. coast was the great emporium of the Eastern trade—the Kalah kingdom. In A.D. 50, when Claudius was Emperor at Rome, a ship sent to collect the revenues of Arabia was caught by the winds and borne to Hippuros, the bold point still known as *Kutiraimalai* or 'Horse Hill,' and which has from the dimmest dawn of tradition been, what it still is, the landmark of sailors, and a sacred spot at which they to this day make suitable offerings to appease winds and waters.

Here the mariners were hospitably received, and after a short stay returned to Rome with an embassy from the King of that district, which, as Pliny tells us, consisted of four persons, the highest bearing the name of *Rachia*.

Casie Chetty (Jour. A.S., Ceylon, 1848, p. 78.) has proved that Rachia is a corruption of *A'rachchiya,* and not as Sir E. Tennent fancied, a form of Rájá, since that title was never used for persons of the rank selected for such missions.

Now in this very remarkable embassy to Rome from a point of N.W. Ceylon, we have the most extraordinary confirmation of my views regarding the site of the ancient trade.

For though Pliny gives us a full account and minute description of the Ambassadors, and the details they gave of their country, yet he never even gives a hint that Hippuros was an out of the way and unknown port, but on the contrary we

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are naturally left to believe that once there, the mariners recognised the country, knew their way home, and ran no further risk.

Also had there not been regular intercourse between that port and the Red Sea, how would the Romans have found their way home? and is it likely an embassy would have been sent had it not been recognised that there was no difficulty in the relations of the two countries? On the contrary, once arrived, having recruited their strength, the sailors start off home as if on a beaten track, and without comment on their safe return, bring an embassy and presents. Further, from Pliny's silence, there can be no doubt the embassy went *home*, and was not condemned to a perpetual exile at Rome; and in consequence doubtless of its safe return with presents, we find another arriving in Rome, when Julian was Emperor.

Fifty years later still, in A. D. 110, Ptolemy gives his wonderful map taken down from the narratives of sailors, which clearly shows how well our N.W. coast was known even in its minutest details, and the course of its rivers inland.

In A.D. 410 Palladius writes, on the faith of a Theban merchant, that in the neighbourhood are a thousand islands, one group called Maniolæ, and five large rivers.

Now, in the boundaries assumed for Kalah we have a chain of islands recently joined and forming the Akkara-pattu of Kalpiṭiya, the long island of Káratívu (no doubt then a group of detached islets), and various others scattered from Puttaḷam to Kutiraimalai, while on the North are Maṇṇár, Rámessaram, and the adjacent group, parts of which are now connected by sandbanks, and form Adam's bridge; doubtless the Maniolæ. Beyond these again are the islands of Jaffna, Delft and many others.

By this hypothesis the untenable supposition of Sir E. Tennent and M. Landresse, that the far distant Máldives were referred to, is at once avoided.

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The five rivers accurately answer to the Arippu or Kadamba river, the Kalá-oya, the Morachchikatti river near Kutiraimalai, the Mí-oya and the Ḍeduru-oya.

In A. D. 550 Cosmas, writing the travels of Sopater, tells how on that trader's arrival at the emporium he learned that the Hyacinth was found beyond the pepper country. This, the ancient Máyá-raṭa, the Maháwaṇsa tells us was bounded on the North and South respectively by the Ḍeduru-oya and the Kelaṇi-gaṇga, accurately enclosing and dividing the 'pepper' from the 'gem' districts and the district in which was the emporium.

Again, he says around it are a multitude of small islands containing fresh water and thickly covered with palms producing the Indian and the aromatic nuts.

In the islands now forming the Akkara-pattu as far as Kalpiṭiya are abundant proofs of ancient groves of cocoanut and palmyra palms, and the latter from which palm-sugar, and a sweet paste called *púnatu*, is prepared, was perhaps the aromatic nut, and not the areka, which is a hill-growing species and not likely to have been valued by the Western traders. It is also of course possible the aromatic nut was not grown but imported for export, and Cosmas' informers mistaken in their statement.

With regard to the special notice of the abundance of fresh water even at this day, all visitors are surprised to find that excellent water may be got in all the islands, and the Akkara-pattu, at a foot or so in depth, while on the mainland water is extremely scarce, only obtained by deep wells and ancient tanks.

Sopater was presented to the King of the district in which was the emporium, who was independent of, or opposed to, the King that had the Hyacinth.

In A. D. 850 Soleyman, a trader who had made many voyages, described Adam's Peak and the district around as that which produced the gems, thus identifying the Hyacinth country of Cosmas with that part of Ruhuna.

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The Island was then (A. D. 850) still subject to its two Kings, he tells us. When in his continuation of this work Abou Zeyd describes Ibn Wahab's voyages (Tennent's Ceylon, Vol. 1, p. 587) the still water lagoons in which he so delighted, and where he spent months in coasting about, could only have been one of the lagoons either of Jaffna, Kalpiṭiya, or Batticaloa, "and it is evident from the narratives of Soleyman and Ibn Wahab, that ships availing themselves of the monsoons to cross the Indian Ocean, crept along the shore to Cape Comorin, and passed close by Adam's Bridge to reach their destined ports."

At page 591 of the same work it is said :—"The assertion of Abou Zeyd as to the sovereignty of the Maharaja of Zabedj at Kalah, is consistent with the statement of Soleyman, that 'the Island was in subjection to two monarchs.'"

In this we find still another strong support for our argument, since the whole N.W. coast and Jaffna has from the most ancient times been peopled by Tamiḷs and Moors, thus accounting for the district being under the Mahárájás of Zabedj, who from B.C. 100 to A. D. 700 extended their empire and ruled the Malay Islands, Kalah, and Travancore ; and it satisfactorily accounts for the silence preserved by the priestly annalists of the Kings who possessed the Hyacinth, as to the commercial wealth of their rivals who governed the territory in which was the great emporium.

Sir E. Tennent also quotes the "*Garsharsp-Namah*" of about the 10th century, in which the Mahárájá having requested Persian aid against the "Shah of Serendib," one Baku, a fleet is sent, which lands at Kalah and obtains a signal victory over Baku ; and this seems authentic, as the empire of Zabedj was then breaking up, and the Kalah Viceroy likely to seek aid from Persia, whose merchants profited so largely by its trade, and indirectly proving the old enmity between Ruhuna and Kalah, a feud at once understood as between the Tamiḷ port and the Siṇhalese capital, but not applicable to Galle.

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This Baku may have been only a General, or he may have been the Parákrama Páṇḍi or Báhu, who in 1059 was Viceroy of Ruhuna according to the Maháwaṇsa, which also refers to the Solian conquest and frequent irruption of foreigners during the end of the 10th century.

Baku in either case is no doubt a corrupt spelling of Báhu.

Still later in 1347 Ibn Batuta visited the district where the traders went for cinnamon, and landing at a place called 'Battāla' (either Puttaḷam or some port nearer the Battala-oya) whence he crossed a river (the Ḍeduru-oya) and reached the port of 'Salāwat,' still called in Siṇhalese by that name, a little on the Battala side of which the infidel King's territory ceased, thence turning inland he reached 'Kankār' (? Gaṇgá ṣripura), either Gampola or one of the Sabaragamuwa towns on the Kḙlaṇi-gaṇga, and ascending Adam's Peak he descended to 'Dīnaur' (*Dew-nuwara*, *Devundara*), or *Anglice* Dondra, whence he returned by 'Kālī' and 'Kolambū,' then a flourishing port, to 'Battāla.'*

This route would have been from Dondra, by the ancient port of Wḙligam and the village of Hiniḍum, through the Walalláwiṭi-kóralé to Kalutara, and not Galle; and 'Kālī,' doubtless is a corruption of the word Kalu-gaṇga-tara=Kalutara, *i. e.* the ferry over the black (*kalu*) river.

I would here invite special attention to the expression "the infidel King" used by Ibn Batuta, when contrasting the King of the district in which was the port with the Buddhist King who ruled the rest of Ceylon. Its use by the Arabian in this contect shows the King of Kalah was not a Buddhist, but of a religion hostile to that of the priestly annalists, who drew up the chronicles of the Kings of Anurádhapura and Polonnaruwa, and accounts for their silence upon the flourishing port and busy commerce settled in the maritime state of

* Lee's "Travels of Ibn Batuta," 1829, pp. 183—191.

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Kalah, the *point d'appui* as it were of the hated Tamils, so hostile to their religion.

Having pointed out how well the site I have given corresponds with ancient descriptions, I will adduce analogies to its ancient name of Kalah, far surpassing that of 'Kālī' (Kalutara) and Galle; for though a more fallacious ground could not be selected as the base of an argument, yet it may be a corroborative proof of value when taken in connection with other and more direct proofs.

In the district between the Arippu-river and Deduru-oya the principal river is the Kalá-oya, or 'Kalah-river'—the port of Kalpitiya is still called by the natives Kalputti, *i. e.* 'the Kala sandbanks'—the opposite point on the mainland is Káratívu, *r* & *l* being mutable, and the name signifying 'Kalah Island.'

In the commencement of this paper I have alluded to the absence of ancient historical remains, and traditions in the neighbourhood of Galle; let us see how far the proposed site is supported by such corroboration.

When Wijaya landed and founded the historical dynasty of Ceylon, he arrived near the mouth of the Mí-oya at the present Puttalam, B. C. 543.

He thence proceeded a short distance inland, where, after marrying the daughter of one of the Native Chiefs, he gradually extended his power, till from his capital of Tammanna Nuwara he acquired possession of the greater part of the Island, and ultimately became so strengthened by bands of adventurers from the coast, that he repudiated his wife and native allies, reducing many to the rank of slaves.

Although the annalists of the Maháwansa confine the narrative to the conquerors, and have only sneers for the aborigines, the so-called Yakkhos and Nágas, yet it is clear the assertion of their previous utter barbarity is quite unfounded, and we have abundant proofs that they had attained considerable civilization, although inferior to that of their Aryan invaders. Thus

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we are told that one of their towns was called Laṅkápura, and was the capital of the kingdom ; hence they had a King and Chiefs under him, they had gathered into towns and were not mere savages or (as one popular idea supposes) the same as the present Rock Vẹddas ;* also they understood jewellers' craft, since a "throne of gems" was an object of strife.

Where Wijaya first landed, the Princess whom he married was met near the tank, though this tank was doubtless used merely as a reservoir of water and not for irrigation ; while —most important—here the Princess or Chieftain's daughter distributed rice to his followers, which was obtained from the shipwrecked boats of mariners. Now, had there not been considerable commerce on the shore of the lagoon, it is clear rice would not have so occurred, not from one special wreck, but from the wrecked boats, as if such were of frequent occurrence. This, too, is supported by the tradition extant (*Pien-i-tien*, Book LXVI.) when the Chinese travellers Hiouen-Thsang and Fa-Hian heard that Wijaya had come as a merchant to the district, and there, by his tact gradually acquired royal power. I think we must deduce that the emporium of Ceylon existed as a trading station long prior to his advent.

It may be well at some length to notice the tradition as recorded by these ancient Chinese authors. Hiouen-Thsang, who —unlike the simple matter-of-fact Fa-Hian—has always a ready ear for, and pen to record, the romantic, says the tradition was that a South Indian Princess on her way to be married, with her retinue, was waylaid by a King of the lions, and carried off captive to his mountain home, where she bore him a son and daughter. When the son attained puberty, he consulted with his mother and arranged to escape with her and his sister to her people. With this object he carefully explored the mountain paths, and at last succeeded in his plan and escaped with

* S. වැද්දෝ, vẹddó.

his mother and sister. The mother, however, having warned him his parentage would disgrace him in the eyes of her countrymen, they concealed the real nature of his father. Meanwhile the King-lion ravaging the neighbouring lands in search of his family, the King of the land to which the lion-son had gone was in extreme peril from him, on which the lion-son treacherously killed his own father with a dagger—the father dying with forgiving love to his son.

On the *eclaircissement* that ensued, the King deciding he must not break his pledge of reward, and also refusing to allow the parricide to remain in his territory, equipped two vessels, and in one sent off the lion-son with a retinue of men to seek his fortune, and in the other sent off a retinue of women. The history is here silent, but as the ships were sent off in this manner, each on its own course, it is only natural to suppose the lion-son's sister and mother were banished in that with a female retinue, which is said to have gone towards Persia. That which contained the lion-son and his male retinue reached "the isle of jewels," and as many valuable articles of merchandize were procurable there, they settled, and after killing some of the chief merchants already settled there, married their widows and established a kingdom, calling it "the Lion-kingdom."

We have only here to understand by lion, not the quadruped but a Gangetic hill chieftain, with the title of Siṇha (not uncommon), and the tradition is a highly probable partial account of the origin of the Tamiḷ coast race (which I assume to be the Yakkhos of ancient accounts) as settled in N.W. and E. Ceylon, in the country of the Nágas or aboriginal snake worshippers.

This is again supported by a passage in Upham's *Rájáwali* (p. 168) not hitherto connected with the above tradition. In this second legend the *Rájáwali* says that the Yakkhos came to Ceylon when the country was lying devastated and depopulated by the wars between Ráma and Ráwaṇa.

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In combination we have from these traditions a very consistent story, that when the aboriginal (Nága) race of Ceylon was weakened by the Indo-Aryan invasion perpetuated in the Rámáyana, a subsequent Tamil colony came from the South of India, established itself as Yakkhos, and was organised by an out-cast Prince of mixed Gangetic and South Indian blood, who landed at a port frequented by merchants already settled there, attracted by productions affording a lucrative trade.

This we may call the pre-Wijayan era, and accounts for the Gangetic and Bráhman Wijaya arriving at its port when the Island was inhabited by two races—Nágas (snake worshippers)* and Yakkhos (probably a form of Saivites).

Hiouen-Thsang goes on to relate that 500 demon women, who lived in one of the towns, seduced a party of merchants who had arrived to trade, and each bore a son to her paramour. Their Queen, who seduced the chief merchant, bore a son who, after his father, whose name was Seng-kia (Sinha) was called Seng-kia-lo.

The legend goes on to tell how Seng-kia-lo secretly deserted his wife after her lavish kindness : how she followed him to a neighbouring kingdom and implored him to return to her, and upbraided him with his ingratitude : how he replied she was of demon origin, justifying his repudiation : and how on her appealing to the King, he, struck with her beauty and moved with pity, took her to wife and protected her : how during the night all the inmates of the palace were murdered and mutilated, and on the next morning the refugee announced to the people that his wife was a devil, and in the night had flown to Ceylon, and fetched a party of other devils, who had killed and eaten the inmates of the palace and the King who had just married her. On this he was elected King, and proceeded at once to form an army and return to Ceylon, where he entirely conquered the Island, exterminating many of its

* Note (1).

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inhabitants, and driving away the others to a neighbouring Island, and then, having destroyed their town, established a kingdom in his name "*Seng-kia-lo*" (Siṇhala) to which people rapidly collected from other countries. Let us treat this as a true tradition, merely garnished by the persons who gave it to Hiouen-Thsang with the false representation that the unhappy wife was really a devil, as it suited her betrayer to represent when he effected the murder of the King, who had taken her part against him, together with the inmates of the palace. It is scarcely surprising the Buddhist annalists omitted to record in their chronicles this horrible crime and the successful conspiracy that brought Seng-kia-lo back from India again, to the land of his birth, as a conqueror of the whole land; nor, priding themselves on their pure Gangetic race, would the Kings descended from Wijaya care to see it recorded that Wijaya was the son of a Gangetic Chief and a Yakkho Princess. On the other hand, there was absolutely no inducement for Hiouen-Thsang to invent the story, had it not been the *current oral tradition*.

I should also here refer to the extract from the *Pradipikáwa*, given by Alwis at page xxv of the Introduction to his *Sidat Sangaráwa*, in which Guruḷugómi* quotes from the lost *Aṭuwás* (original Siṇhalese commentaries on the Páli Scripture) compiled B.C. 92.

He says: " 'Since King Siṇhabáhu took the Siṇha (lion) captive, he was (called) Siṇhala, and his descendants were (thence also called) Siṇhala,' so the name *Siṇhala* is derived from the circumstance of the lion being taken captive by Siṇhabáhu,

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* Guruḷugómi, the learned Thero of Aḷuvihárê (Mátalé District), says the legend, wrote *Amáwatura* at his sister's request for the instruction of his nephew. Said the mother :—" Brother, the diction is not good; my son's style needs improving." Then he wrote *Pradipikáwa*; and yet the student of Siṇhalese prose "undefiled" (Eḷu) may perhaps best study Guruḷugómi's earlier work.—*H. C. P. B.*, *Hon. Sec.*

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who was begotten by a lion and was conceived in the womb of a Royal Princess, the daughter of Kálinga Chakrawarti." I give Alwis's translation, but he should have translated it, 'daughter of the King of Kálinga, King of Kings;' as *Chakrawartti* (චක්‍රවර්ති) is a King to whom other Kings are vassals.

Gurulugómi goes on to quote *Sanyút Sangiya:* "So likewise both King Wijaya, the son of the Sinhala [this we must bear in mind is grandson of Sinha] who having subdued the Yaksha, took Lakdiva [Lańká], also his younger brother King Sumit, who reigned in Sinhapura, also his son Panduwas Déva, who having left Sinhapura became King of Lakdiva, and his sons and grandsons, were Sinhala." This passage I have translated afresh as Alwis's version fails to convey the original correctly.

It indicates that Wijaya,* grandson of Sinha, leaving his

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* It may be well here to append an amended table of the successors of Wijaya, which I suggest as probably correct:—

Dévánanpiyatissa, B. C. 241, is a well-established date, and may be taken as the starting point.

	B. C.
Dévánanpiyatissa	241
Mutasiva	271
Pandukábhaya	306
A'bhaya and *Gunatissa*	343
Panduwasa	373
Upatissa	374
Wijaya	412

I quite agree with Turnour in regarding the reigns of Mutasíva and Pandukábhaya (60 and 70) as preposterously long, and it will be seen by halving these we get a reduction of 65 years, which sum has proved to be an introduction fraudulently inserted to carry back the Wijayan era.

I have followed the *Maháwansa* in allowing 37 years between Panduwasa and Pandukábhaya, though this interval is open to doubt, and I shall perhaps elsewhere be able to elucidate it. With reference to the reign of Wijaya, I follow the *Maháwansa* in giving it as 38 years. May we not suppose the *Sulu Rája Ratnákara* gives it as 30 years, because the former dates his reign from his accession on his father Sinhabáhu's death, and the latter from his return from India at the head of an army to conquer the Island? The new light thrown upon the subject by the Chinese accounts renders this explanation highly probable.

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younger brother Sumit to rule the paternal kingdom Siṇhapura, established the kingdom of Lakdiva (Laṅká), but was succeeded by his nephew (Paṇḍuwas Déva), son of Sumit who left Siṇhapura to ascend the throne of Lakdiva.

I think I can scarcely leave this part of my subject without alluding to another legend of the *Rájáwali* that is also unnecessarily regarded as an idle falsehood. This is the story that during the life of Gautama Buddha he caused a fire to break out in Ceylon which drove away the Yakkhos who had subsequently to the Ráma era taken possession of the part of Ceylon, where Buddha foresaw his religion would be greatly cherished. This fire, we are told, drove the Yakkhos to the sea and to the Island of *Yakgiridivayina*, and by depopulating the land of these Yakkhos prepared the way for its settlement by the race destined to introduce the Buddhist cult.*

Let us merely suppose that Mahinda and his disciples learned when building their temples at Anurádhapura, that a former city had existed on that spot, the inhabitants of which were driven from the country by an excessive period of heat and drought, during the life-time of Buddha himself. Can we wonder that such enthusiastic missionaries should seize the tradition, and by saying the drought and heat was a fire sent by Buddha, and not accidentally happening during his life, thus obtain a hold upon the faith of the newly-converted people and a special halo of sanctity upon their own mission? Nor in this connection must we forget the Abhayagiri monastery was itself founded on the site of an ancient temple of the former religion; and that in days before the large irrigation works were constructed there is nothing whatever forced or improbable in the tradition of such a drought.

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* Upham, "Sacred and Historical Books of Ceylon," Vol. II., pp. 169-70.

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I think then these legends, thus connected, are all consistent, and show that after the wars of Ráma a second race, the Yakkhos, intruded in Ceylon from South India, drove out the enfeebled Nágas from the Anurádhapura district, as they spread in from the N.W. coast and the trading ports, and were again driven back to the Coast and Islands by excessive heat and incessant drought, but subsequently, and about the Wijayan era, an Aryan race spread back again to the interior, where Wijaya's descendants formed again the city to which their Gangetic kinsmen came to preach the law of Buddha.

Fa-Hian naively tells us :—"This kingdom was originally uninhabited by man; only demons, genii [Yakkhos] and dragons [Nágas] dwelt there. *Nevertheless,* merchants of other countries trafficked with them. When the season for the traffic came, the genii and demons appeared not, but set forward their previous commodities marked with the exact price; if these suited the merchants, they paid the price and took the goods. As these traders went, and came, and *sojourned,* the inhabitants of other kingdoms learned that this country was very beautiful; these also came, and eventually established a great kingdom."*

Fa-Hian who went to Anurádhapura about A.D. 410 direct from To-mo-li-ti in the Ganges (the Támalitti of the *Mahá-waṉsa* and almost on the site of Calcutta) says that he sailed thence by a trade wind to Ceylon in fourteen days and nights, (a surprisingly short time which accounts for the frequent intercourse between Ceylon and the Ganges). He took passage in one of some large vessels going on a merchant voyage to this Island. He proceeds to say that, arrived at Ceylon, "to the right and to the left there are *small islets* to the number of a hundred; their distance from each other is in

* Laidlay's "Pilgrimage of Fa-Hian," translated from the *Foe koue ki* of MM. Remusat, Klaproth, and Landresse, 1848, pp. 332-3.

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some cases 10 *li*, in others from 20 to 200 *li*; all are dependent upon the great Island."*

These islets answer perfectly to the islands of Jaffna, Delft, Iraṇaitívu, &c., on the one side of the Straits of Maṇṇár, and on the other to Maṇṇár and the connected islands with Kára-tívu, Ipantívu, Dutch Bay, and the long peninsula of the Akkara-pattu of recent geological formation, and very likely a line of islands in A.D. 400, and the small islets of the Puttaḷam lagoon, and the present peninsulas opposite Negombo and Chilaw. Fa-Hian goes on to say of the islands, "Many precious things and pearls are procured there."

He further says :—" There is a district which produces the jewel *mo-ni* [a red gem probably, by the context, ruby] and which may be about 10 *li* square. The King sends people thither to protect it, and when they have gathered the jewels he takes three pieces out of every ten."

Ten *li* would be three miles,* and this district of red gems was possibly Nuwara Eliya, and not Sabaragamuwa.

This independent testimony of a Chinese pilgrim to Anurádhapura, in A.D. 410, is surely convincing proof that "the large ships" then traded with the North-Western coast of Ceylon as the emporium, and his account identifies the islands of the Arabian voyagers, and the King who had the hyacinth, as already quoted from their narratives.

It was not until A.D. 850, when Soleyman visited it, that we hear of any traveller actually visiting and identifying the gem district, no doubt jealously guarded as a secret monopoly by the Kings of Anurádhapura.

The fact that former writers overlooked our islands North and South of the Straits of Maṇṇár is not surprising,—they are

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* Laidlay's "Pilgrimage of Fa-Hian," translated from the *Foe koue ki* of MM. Remusat, Klaproth, and Landresse, p 330.

* " Cinq *li* (1643 mèt.) font un peu plus d'un mille anglais (1609 mèt.)" (Stanislas Julien).—*Hon. Sec.*

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so very small upon a map, although as I know myself, having boated amongst all of them, after actual inspection, they leave no mean impression upon one's mind, and Fa-Hian expressly tells us they are quite small.

Fa-Hian, I may add, returned from Ceylon to China in a trading boat which held 200 men, and halted for six months in Java, and thence he proceeded in a similar trading vessel direct to China.*

In this connection we must not lose sight of the disputed narrative professing to be Philo's translation of *Sanchoniathon*,† —a narrative which to me seems beyond a doubt genuine—if not genuine as Sanchoniathon's, at least as that of some ancient traveller. The stress laid on Sanchoniathon styling Ceylon "the island of Rachius" as an evident plagiarism from Pliny is to me a false argument, and the whole of his treatise on Ceylon is literally a correct account of an ancient journey from the Puttaḷam coast to a town near the modern Kurunḗgala, one of the most ancient districts of former civilization. Philo's island of Rachius may clearly be 'the Rájá's Island,' while Pliny's Rachia is 'A'rachchiya,' an approximation at once perceptible. All throughout the N.W. coast of Ceylon, and as far in the interior as Anurádhapura and Kurunḗgala, the whole country is one continuous scene of ancient settlements. The extensive ruins of Tammanná Nuwara near Puttaḷam, and the adjacent town and tank of Mahá-tabuwa are known, and a constant succession of reservoirs and hewn stones mark the site of old villages and towns.

These reservoirs are principally tanks made solely to preserve water, and not like the historical ones of the Buddhist annals as sources for

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lon," Vol. I. pp. 571-7.

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We can scarcely expect, however, the trading ports of the coast to afford ruins, such as are seen on the site of the Buddhist cities of the interior, for the trading cities on the coast are said to have been singularly tolerant of all religions, and hence it is probable none were very dominant, while the King being only a Viceroy his palace would be a modest one. Now, except temples and palaces, it is well known no other buildings were built in a permanent way in ancient times, and so we must not be surprised that the trade which swept our coasts has left no very elaborate traces of its progress.

Again, perhaps I may notice as singularly illustrative of the hereditary nature of many qualities, that the villagers in the Tamil̤ Wanni and Demaḷa-pattu preserve to this day their characteristic hatred of any intrusion and their love of retirement. Just as in the days of the merchant sailors of Kalah the Yakkhos are described as hiding from sight, and leaving their merchandise on the shore for exchange: so we still find them withdrawing their houses from the busy high roads that now connect Puttaḷam with Kurunėgala and Anurádhapura, and altogether abstaining from mixing in the commerce around them or the colonies of settlers that have come among them.

I must also notice that at Kalaputti, or Kalpiṭiya, during various excavations, large quantities of coins, gold and copper, have been brought to light, and of the latter the commonest bear the name of Sáhasa Mallawa, who reigned over Ceylon in A.D. 1202, though the Maháwansa tells us that he was deposed after two years,—two facts apparently at variance with each other and requiring explanation; others are of Líláwatí and Dharmáṣoka Déwa.

From the vast amount of treasure buried through some miles of the country shortly after A.D. 1202, it is clear there must have been at that time some great and unexpected calamity and

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invasion, so that it is probable that when the rule of the Mahárájás of Zabedj finally collapsed and their wide domains fell under different sway, the protection withdrawn from Kalah was the cause of successful forays and inroads from the opposite coast of India or the Siṇhalese capital, and that the wealthy community was then broken up and its trade abandoned.

From the absence of buried hoards of any extent before or after this date, there is no doubt no such previous invasion took place, and never since, for probably never again did it recover from the blow received.

Within four square miles in the memory of the older people, there has been found near Kalpiṭiya probably as much as a thousand pounds' worth of hidden treasure, gold coins and copper being the principal, but even a gold statue having been dug up by the father of the present Tamil Mudaliyár of the district.

To conclude, I have endeavoured to show that the emporium of Taprobane or Serendib, from B.C. 500 until a comparatively recent time, was not Galle, but the coast from Maṇṇár to the Ḍeduru-oya (the Northern limit of the Máyá-raṭa): that it was separated from the capital of the Siṇhalese by jealousies that account for the silence of the Siṇhalese chronicles: and that it forms the Kalah so often referred to.

As to which point on its coast we are to regard as the emporium, I cannot on the data yet known decide. I incline to think however, that *the coast around, and opposite to, Kalpiṭiya formed the centre of trade*, and that the emporium was not one defined spot, but *a cluster of petty ports* all bartering the luxuries of the Far East for silver, and the wares of Europe, Persia, and Ethiopia; while the site of Tammanná Nuwara with the adjacent ruins of Mahá-tabuwa was the Capital of the ruler who governed under the Sultans of Zabedj.

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There remains only one further matter in relation to my subject to which I need still refer in recapitulation, and that is the bearing on it of the ancient accounts of the inhabitants of Ceylon before the Aryan immigration under and subsequent to Wijaya.

They are described as of two classes, Yakkhos and Nágas. I think it is now universally accepted that Nágas were an aboriginal tribe of snake worshippers, and formed, with an infusion of Aryan blood, the bulk of our present Siṇhalese. What then were the Yakkhos? Have I not succeeded in showing there was from the Islands of Adam's Bridge on the North, down to the Ḍeduru-oya near Chilaw on the South, an ancient trading district forming an emporium for the East and West, and under a separate ruler of its own, opposed to the Chief King of the Nágas at Laṅkápura and the Kings who succeeded Wijaya? What more natural than that the people of this colony of the empire of Zabedj should be the Yakkhos, or demon worshippers (? Saivites), as opposed to the Nágas, or snake worshippers, who were the aborigines of the rest of the Island; and what more probable than that as the Siṇhalese of to-day represent the race of Nágas, so the Tamiḷs of the Jaffna Wanni, Eastern Province, and the Puttaḷam District represent the Yakkhos who held the country in which was the port, and who were opposed to the Nágas who held the rest of the Island.

NOTES.

(1)

I think the references here made to the Ceylon Nágas, as snake worshippers, perhaps justify the following note:—

In the Ceylon Museum will be found the pottery image of a coiled cobra and also what looks like a lamp. These are of a peculiar and heavy pottery different to any I have yet seen from Ceylon. They were the only relics found under a crumbling heap of brickwork excavated on a little quoin rock in Bintenna, and are, as far as I know,

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the only such recorded relics of the Ophid, or Nága, cult in Ceylon.

I was for a long while struck with surprise that the Ophid, or Nága, image should have been enclosed in a mound of brick like a Buddhist relic, but on reading the notes in Fa-Hian's account of the combination of the Buddhist with the ancient Ophid cult at Samkassa (chapter xvii of Laidlay's translation) in this connection, I unexpectedly found Cunningham describing the ruins of the Ophid shrine as follows : "It is a small mound of ruined bricks dedicated to the worship of the Nága. Nothing whatever is erected there; but whenever rain is desired the people proceed to the spot and pray for it. The period of annual worship however is the month of Bysákh, [? Siŋhalese, Wesak, වෙසක්] just before the commencement of the seasonal rains, when the village *women* go there in procession and make offerings of milk, which they pour out on the spot. This is no doubt the identical dragon (Nága) which Fa-Hian mentions as appearing 'once every-year,' from whose favour the people of Seng-kia-shi [this is Samkassa] obtained propitious rains and abundant harvests."

I shall be excused for here further quoting the text of Fa-Hian (A.D. 400) to show the conclusive grounds for believing the Ophid cult actually witnessed by Captain Cunningham was practically identical with that witnessed by Fa-Hian. "Their stay being ended, the dragon assumes the form of a little serpent with *two ears bordered with white.* When the ecclesiastics perceive him, they present him with cream in a copper vessel......He comes out once every year." And again *ante:* "It is he who confers fertility and abundance on the country by causing gentle showers to fall upon the fields, and securing them against all calamities."

I italicise two points in these accounts as worthy of attention : the one is the ascendancy of "women" in the Ophid ceremony, and the other is the expression "two ears bordered with white." With reference to the former I draw attention to the ascendancy of woman as quite antagonistic to the usual Indo-Aryan customs, and suggest an additional deduction from it, that the Ophid cult was not of origin among an Indo-Aryan race ; as to the snake, local knowledge enables me to

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point out that there is a peculiar word always for the hood, or *pené*,* of the cobra, which would have no Chinese equivalent, and which it would be difficult for Fa-Hian to translate or express without a very long explanation. No doubt Fa-Hian when he says "white ears" means 'white sides to the hood'; and it is well known that in India and Ceylon this albino, or partially albino, cobra is not very uncommon, and regarded with special veneration.

It is generally known that if enquiry be made from any intelligent old Siṇhalese villager as to the habits of the cobra, he states that it has a special passion for new milk, and can always be enticed from its lurking place by a bowl of this delicacy. Are we to regard this belief as arising from fact, and originating milk as the offering made to the Nága? or has a tradition that milk is the offering made given rise to the popular belief?

This is a most interesting question, and it is much to be wished one of our Members would experiment and report on the attraction milk or cream may, or may not, possess for the cobra.

In this connection I have asked my friend Mr. Haly, Director of the Ceylon Museum, if possible, to exhibit the Nága and lamp presented by me to the Museum at the reading of this Paper, and also to exhibit for me two especially fine and ancient masks of the mythical King and Queen of the Nágas procured by me in the interior of the Southern Province, and still in my collection. I think it is possible what appears to be a lamp (found just in front of the snake) is in reality the dish for the offering of milk.

(2)

This Paper is so largely mixed up with matter extracted from Fa Hian's travels, that the following notes on his account of Ceylon may be here appended:—

(i.) Firstly, observe the hitherto (as far as I know) neglected passage in which he, a devout Buddhist Priest, says the tradition in A. D. 400 was that the sacred Bó tree was grown at Anurádhapura

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* S. පෙනේ, 'the cobra's hood,' and පෙනගොබ, *penagoba*, 'the *inside* of the extended hood.'—*Hon. Sec.*

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from "*seeds*" specially fetched from the Gangetic District. Fa-Hian's careful account of it throws much doubt on the otherwise miraculous, and to a horticulturist improbable, story, that the tree was a cutting from the original. No doubt, I think, the Siŋhalese chronicles have been tampered with, and the origin of the tree embellished since Fa-Hian wrote.

(ii.) "The Mountain without Fear" is correctly identified in the notes to Laidlay's edition (p. 342) as the Abhayagiri Viháré.

(iii.) With regard to the chapel "*Po-thi,*" should we not read this "Bodhi"? The Samanean's name we may safely read as "Dharmajoti," for *Tha-mo-ku-ti* as it is written in Chinese—a language unfitted to express Sanscrit more precisely. The "stone house" in which Dharmajoti lived with his rats and snakes is no doubt the literal rendering of 'cave,' still called by the Siŋhalese *gal-gé,* ගල්ගේ, 'stone house.'

(iv.) Who were "the merchants *Sa-pho*"? I think this is worth enquiring, but, as far as I can see, the word must be a Chinese substitute for the original.

(v.) As to the statue at the Abhayagiri Viháré made of "blue jasper" and over 18 feet high, of what was the lustrous image really made? It is not conceivable so large a block of lapis lazuli could have found its way to Ceylon from North Asia, nor have turquoise or sapphire ever been heard of of such size.

The only approximate artificial product then known was the rare and beautiful blue glass used for the celebrated Portland vase, and the Theban pottery coated with a brilliant blue enamel like turquoise, of which small gods and amulets form the exquisite speciality of Egyptian antiquity. Is it possible this statue was made in Egypt for sale in Ceylon? Or that an ancient Egyptian god was brought to Ceylon for sale after its worship had died out in Egypt.

Any fragment with blue enamel on it found among the débris near the Abhayagiri Viháré should be carefully preserved, as its origin could at once be decided if Egyptian, and by encouraging a further search of the *débris* might lead to the partial recovery of an unique antiquity.

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(vi.) It is also desirable to note the tradition that the "great tower 40 *chang** high" (? the Brazen Palace) was built over a footstep of Buddha.

(vii.) The visit of the King to the Treasury of the Priesthood where the coveted "*Mo-ni*" (? ruby) was kept, will be found described in the Siŋhalese chronicles, which, if my memory can be trusted, say the treasure chamber was under a Dágoba to which they had access by a secret passage.

(viii.) Fa-Hian describes the Daḷadá temple at Anurádhapura in A. D. 410, as decorated "with the seven precious things." It may not be out of place to draw attention to the Chinese interpretation of these. (See Fa-Hian, Laidlay's edition, chapter xiii, and note (4) by Klaproth.)

Two series are here given from the Chinese Buddhist writings, but I think they are scarcely in each case rightly translated, and propose the following corrections:—

First series.

1.—*Sou-fa-lo*—(suvarna)=gold.

2.—*A-lou-pa*—(rúpiya)=silver.

3.—*Lieou-li*—in the *Kouan-king-sou* called *Feï-lieou-li-ye* which signifies "not far." This is explained as identical with *Vaïdúrya* (Sanscrit)—the mountain *Vidúra* on which *Vaïdúrya* was found being "not far" (*i. e.*, "Vidúra") from Benares. Burnouf translated *Vaïdúrya* as "lapis lazuli." This I think is wrong. The hardness, the colour (green or blue), and the locality, all point to Oriental turquoise as the mineral here denoted, and there can be little doubt *Lieou-li* must be read "turquoise" and not "lapis lazuli." I doubt the identification with *Vaïdúrya*, which I have always elsewhere construed as corundum or sapphire.

4.—*Pho-li*, or *Se-pho-ti-kia* (sphatika)=rock crystal.

5.—*Meou-pho-lo-kie-la-pho*. This is star sapphire or asteria, not fossil, ammonite as somewhat wildly conjectured; the rays of the

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* "A *chang* is a measure of 10 Chinese feet, and the Chinese foot is 8 lines shorter than ours."

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star form the spokes of the wheel. May we not recognise in the wheel formed by the star on a round gem of asteria, the sacred symbol of the wheel, which accounts for the present belief among some Oriental races that there is a god in the asteria, although they have forgotten the reason for their superstition, and substitute the god for the symbol?

6.—*Mo-lo-kia-li*=agate.

7.—*Po-mo-lo-kia* (padmarága)=ruby.

We must here notice this ancient origin of the still existing Ceylon superstition, that the finest rubies lie in the head of cobras. This extraordinary myth seems to have been an accepted matter when the Chinese authors wrote.

May we not now translate this myth as simply the exaggerated form that arose when the Indo-A'ryan races began to confuse the Nágas (ophid cult) and Yakkhos (perhaps an early form of Saivites) with actual snakes and demons, in which secondary sense the original name of the races evidently came after a time to be used by the A'ryan invaders?* It might then simply mean, the Nágas with whom rubies are found in a secret and jealously guarded place, instead of the rubies hidden in the head of the cobras and jealously guarded, as we have recently been too literally interpreting it.

Second Series.

1—*Po-lo-so*=(prabála) coral. Here I ask your attention to the Chinese account, that it was found on an Island to the S.W. [of the Gangetic countries or ? of China] and dredged by iron nets from submerged rocks [evidently at a great depth, or divers would have

* "*Naglok* (snake land) was at an early period a Hindú name for hell. But the *Nágas* were not real snakes—in that case they might have fared better—but an aboriginal tribe in Ceylon, believed by the Hindús to be of serpent origin,—*Nága* being an epithet for 'native.' The term is now used very vaguely. Mr. Talboys Wheeler, speaking of the 'Scythic Nágas' (History of India, Vol. I p. 147), says:—'In process of time these Nágas became identified with serpents, and the result has been a strange confusion between serpents and human beings.' In the 'Padma Purána' we read of 'serpent-like men.' The dreaded powers were from another tribe designated *Yakkhos* 'demons.'"—Conway, "Demonology and Devil-lore," Vol. I., p. 151.—*Hon. Sec.*

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been employed]. This account agrees with fact. On the S.W. coast of Ceylon at Balapiṭiya, a considerable quantity of small pieces of valuable red coral, much water-worn, are annually washed up during the S.W. monsoon. The site on which it grows is no longer known, possibly it may come from a great distance S.W. of our coast, though I am inclined to think not from such a distance as the Máldives.

I have asked Mr. Haly to exhibit some coral picked up by me as above described.

2.—*A-chy-ma-kie-pho* (? asmagarbha). This is I think wrongly identified as amber. This transparent red substance should be translated carbuncle or garnet. It was in carbuncle that ancient Indian intaglios were cut, the translucency of the stone when cut thin giving great effect to the workmanship.

3.—*Ma-ni* or *mo-ni*=pearl.

4.—*Chin-shou-kia*—a gem like the flower of the *kimsuka* tree (*Butea frondosa*) [see First Book, Indian Botany, Olliver], that is of an orange red colour. This unidentified substance should be translated Oriental topaz (yellow, pink or orange corundum), one variety of which satisfactorily answers to the description.

5.—*Shy-kia-pi-ling-kia*—not translated. This may be read diamond. The word "*pi-ling-kia*" is evidently of common origin from Sanskrit, with the modern Siṇhalese *paḷingu* (පළිඟු), which is used for crystal.

6.—*Mo-lo-kia-pho*—translated *marakata*, or emerald. I would suggest another interpretation of chrysoberyl, or cat's-eye.

The Indian cat's-eye (quartz) is of remarkable softness, and is cut even by a pen-knife. The two forms of cat's-eye may have been confused. Has the Chinese form "Mo-lo-kia" any origin in the Indo-A'ryan word "soft" (S. *molok*, මොලොක්)? I am not myself scholar enough to say whether this word was then used in the Gangetic District in the sense of softness—easy to cut. The same word occurs above possibly in *Mo-lo-kia-li* (agate), from which we learn vases were cut. I recall a passage in some old Oriental book—I forget which, but think it is in the *Ummagga Játaka*—in which this word *moloka* is used in reference to the softness of a thigh as a pillow. Perhaps one of our Members may be able to rectify my

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ignorance by stating whether such a word for 'soft' was in Indo-A'ryan usage in above sense of 'easy to cut.'

7.—*Pa-che-lo.*—This is translated *vajra*, or diamond, and is clearly erroneous. The colour, we are told, is like that of an amethyst and the stone is used for engraving others. It must be translated sapphire or corundum.

We have in these (what the learned annotators of course could not see with the imperfect light then thrown on the minerals) a parallel series in colour, thus :—

Light { gold=Oriental topaz=? sun=? life.
silver=pearl=? moon=? death.

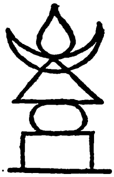
Five elements { Crystal=diamond=? ether.
Asteria=(emerald or) cat's-eye=? air.
Turquoise=sapphire=? water.
Ruby=carbuncle=? fire.
Agate=coral=? earth.

Both gold and silver have in the ancient books one four-fold attribute, of which "changeless," "indestructible," "incorruptible," and "omnipotent" would be the euphonious transcription.

"The seven precious things" might thus symbolise the five elements :—*ether* which is supported by (? generating) air, *air* supported by (? generating) *fire* resting on water, and *water* supported by (generating) *earth*, all adorned by the attributes of gold and silver : that is changeless, indestructible, incorruptible, and omnipotent, in one sense, and combined with light—*i. e.*, sun and moon—in another.

This is a well-known ancient symbol of the elements.

A, ether—B, air—C, fire—D, water—and E, earth—which, by adoption among Buddhists give rise to the present Dágobas,



originally no doubt erected over his remains, and symbolically used to show the return of Gautama Buddha to the five primitive and indestructible elements. We should thus have the shape of the Dágoba borrowed from the symbol of creation of an older cult by the Buddhists, and further illustration of it by the seven precious ornaments.

In addition, then, to the question of the colours probably symbolising the five elements with neither beginning nor end, I would suggest

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the study amongst our Members of the question, whether in our ancient records there is any account showing that the five colours were applied separately to the different parts of the Stúpa or Dágoba, which I suggest they may symbolise. Thus, whether the rectangular case was painted red, the dome was painted blue, &c.

It is quite possible the colouring of a Stúpa may have been so arranged and a record preserved thereof.

To recapitulate. I suggest these "seven precious things" are the symbol of a cult which taught that the five elements combined with light (sun and moon) are the origin of all things and source of creation. In detail we may read the symbol that by action of (light causing) fire (heat) on water resting on earth proceeds air penetrated by the apex of the triangle of fire (heat), above which rests ether from which the triangle fire radiates *but into which it does not enter*; thus giving us in ether, or the firmament above our atmosphere, combined with sun and moon, or light, the creative power which shaped the earth into its four other distinct elements. Bearing this in mind, a special interest will follow the work of local students, who will take the trouble to record the exact shape of the various Stúpas or Dágobas still existent, or adequately described in ancient records, as they gradually diverged from the primitive type.

My view of the original Buddhist symbolised theory of creation, here suggested, accounts for the early Buddhist writers classing the theory of creation of the contemporary sect they call "strong-mouth" as an heresy. This sect, existing in and established before the lifetime of Gautama Buddha, taught that ether begat air, air begat fire—fire, heat—heat, water—water, ice—and the ice solidified begat earth—and earth begat five kinds of grain, which produce life, which when ended returns to ether.

It will be seen then "the heresy" would consist in the interpolation of a glacial period in the earth's stage of development into dry land, and the mediation of vegetation derived from land; thus the meaning veiled in the seven precious things of early Buddhism is closely akin—but brings in the action of sun and moon, and omits glacial and vegetable influence on creation.

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ON THE SIṆHALESE OBSERVANCE OF THE KALA'WA.

By L. Nell, Esq.

Some time ago my attention was drawn to the belief of the common people amongst the Siṇhalese in the *kaláwa* (කලාව). This, according to the impression left on my mind, was some moveable principle or predisposition, moving in a certain course in the human body in accordance with the lunar calendar. The believers in the *kaláwa* assert, that when it is in position on the crown of the head, the scratch of a pin on that part would be sufficient to cause death ; so, on the day of this *kaláwa,* women in some parts of the interior of the Island will decline to carry loads of firewood on the head. In like manner, on the new moon day labourers will not go into the jungle to clear it, on account of the risk of injuries to the toe of the foot. On the 6th day of the first half, and the 10th day of the second half, of the lunar month, it is considered dangerous to take a purgative medicine, the seat of the *kaláwa* being then supposed to be in the belly. On the 7th day leeches should not be applied to the region of the chest.

In the case of a *man,* the *kaláwa* rises, with the moon, from the big toe of the right foot, from part to part, till, on the 15th day of the moon, it reaches the crown of the head. It then descends in corresponding parts on the left side, till, on the 30th day, it reaches the big toe of the left foot, ready again to ascend on the right side. In the case of a *woman,* the movement is reversed, since it ascends on the left side and descends on the right, the positions being otherwise the same : that is, the *kaláwa* ascends from the left great toe upwards to the crown of the head, then descends by the same degrees to the right toe. This corresponds to a principle in native

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palmistry, according to which the fortune of a *male* is told from the lines on his *right* hand, of a *female* from those on the *left* hand.

I found subsequently that Tables of the *kaláwa* had been published in a Sheet Almanac, printed in a native vernacular press in Galle,—in a Siņhalese Ephemeris for the year, printed in a pamphlet of 54 pages,—and in a Sheet Almanac published by the press of the *Lakrivikiraņa* newspaper. Though this led to the idea that the subject was well known, I was surprised to find discrepancies when the Tables were translated. This led me to make personal enquiries during a short visit to the Bentoṭa District, where I questioned the learned priest, Kohomala Iņdusára, and a native *Vedarála* or medical practitioner. I was surprised to find that the latter had little or no knowledge of a subject so important, apparently, in native medical science.

In the discussion with the priest, a difficulty arose from his division of the lunar month into sixteen *kalá;* namely, (1) *Amáwaka*, අමාවක, the day on which the moon does not appear; (2) *Pẹḷaviya*, පෑළවිය, the day on which the moon first appears; (3) *Diyawaka*, දියවක, the second day; (4) *Tiyawaka*, තියවක, the third day; (5) *Jalawaka*, ජලවක, fourth; (6) *Wiséniya*, විසේනිය, fifth; (7) *Saṭawaka*, සටවක; (8) *Satawaka*, සතවක; (9) *Aṭawaka*, අටවක; (10) *Namawaka*, නමවක; (11) *Dasawaka*, දසවක; (12) *Ekaḷoswaka*, එකළොස්වක; (13) *Doḷoswaka*, දොළොස්වක; (14) *Teḷeswaka*, තෙළෙස්වක; (15) *Tuduswaka*, තුදුස්වක; and (16) *Pasaḷoswaka*, පසළොස්වක.

This, of course, omitting the day on which the moon does not appear, is the lunar calendar—the full moon with the common people being known as the *pahaḷoswaka-póya* (පහළොස්වක පෝය) or '*póya* of the 15th lunar day.' The counting of the *kalá* on which the moon does not appear introduces a

difficulty, since the *kaláwa* can ordinarily be only counted with 30 lunar days. The sixteen *kalá*, enumerated by the priest, therefore refer to the intervals between these "days," and correspond to the 16th part of the disc of the moon, which will be referred to in a definition to be here quoted.

In the month during which I was making these enquiries, the new moon had risen on Wednesday, the 30th of March, at 3·52 P.M.: the first quarter, on Wednesday, the 6th of April, at 9·14 P.M.: the full moon on the next Thursday, at 5·9 P.M.: and the last quarter moon on Thursday, the 28th of April, at 3·44 P.M. So that, even taking the particulars given in an English Almanac, it must be a matter of difficulty for ordinary natives to fix the exact time of the commencement and close of each *kaláwa*, granting that it corresponds with a particular lunar day. This probably led to the neglect of this part of the native science in the empirical practice of the *Vedarálas.* It will also appear that even with the assistance of the native Tables (translations of which are appended), the science will be of difficult application till the limits of each *kaláwa* are more accurately limited. The duration of a particular *kaláwa* may, of course, be roughly recognized during some part of a lunar day, and the most ignorant native is usually aware of the principal phases of the moon from the practice of faithfully observing the *póya* days.

L. De Zoyza, Mahá-Mudaliyár, after kindly making enquiries at my request, wrote :—"I have received the explanation of two of the best *Vedarálas* here about the *kaláwa;* but they are somewhat contradictory, and I cannot make much sense of them. The truth is that their ideas of the matter are very vague."

Under these circumstances the derivation of the term is calculated to throw some light on the subject. According to the priest, already referred to, the term *kalá* may be Sanskrit,

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Páli, or Elu, and means 'a share.' De Zoyza, Máha-Mudaliyár, pronounces it a Sanskrit, or Páli word, to which the following meanings have been given in the Dictionaries :—(i) 'a part'; (ii) 'a fraction'; (iii) 'the 16th part of the Moon's disc'; (iv) 'a mechanical act;' (v) 'a division of time.' The *kalá*, කලා, or *Kaláwa*, කලාව, in Siṇhalese, of which we are now treating, he renders as 'the sixteenth part, or digit, of the moon's disc, which in some mysterious way ascends and descends in the human body.' As it is always difficult to apply a term of one language to translate a term of another accurately, each in its native use being associated with ideas foreign to the other, we must modify this definition. I think my original conception will consist with taking *kaláwa* as a derivative from *kalá*, and the idea obtained will therefore be, that of some moving principle, or local predisposition, following a course in the human body in relation to the course of the moon in her increase and decrease.

In the examination of the calendar of the *kaláwa*, many discrepancies occur in the various versions received by me. I propose to add translations of the two published versions, as they are probably more generally accepted on account of their publication. The principal discrepancies in the various accounts are in the fourth *kaláwa*, described as "the calf" or "the knee-cap"; the eleventh described as "the lip," "the lower lip," "the cheek." This second discrepancy may spring from the general application of the term *tola* තොල to the region of the fore-teeth, the lips, cheek, and chin.

But besides these discrepancies in details, I found that my original information, distinguishing the *Mul-kaláwa*, මුල්කලාව from the *Amrita-kaláwa*, අමෘතකලාව (erroneously called *Mruta-kaláwa*, මෘතකලාව) was altogether wrong. It appears that in Siṇhalese popular medical works the *Amrita-kaláwa* means literally 'the ambrosial' or 'good' *kaláwa*. The

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Visa-kaláwa, විසකලාව, I would translate as 'the baneful (literally, 'poisonous') *kaláwa.*' It will be seen in the Table taken from the *Lakrivikiraṇa* Sheet Almanac that the *Visa-kaláwa* is said to ascend on the left side in males, and on the right in females. This Table and that from the *Lita* or Ephemeris for the year give both the *Visa-kaláwa* and *Amrita-kaláwa,* which I have not obtained from other sources. There can be no doubt that the *Mul-kaláwa,* commonly spoken of, is the same as the *Amrita-kaláwa.* The Siņhalese *Lita* (page 50) advises that if the *Amrita-kaláwa* locates itself in any part of the body, care should be taken of it, as "life" then chiefly exists in it. In the case of *Visa-kaláwa* it is asserted that any wound or hurt to the part where it is located will bring calamity or death. The distinction of effect is not very clear, except that a hurt in the latter case appears to be considered as more directly baneful. The only explanations remaining to be made are: first, that when the *kaláwa* is in the arm-pit or shoulder, the whole arm and hand are involved; and secondly, that the *Amrita-kaláwa* moves at a certain distance from the *Visa-kaláwa.*

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KALAWA TABLES.

The *Kaláwa* Table appearing in the Sheet Almanac of the *Lakrivikiraṇa* is as follows :—

Ascending *Visa-kaláwa.*

නඟින විසකලාව.

1	Toe ...	මාපටඟිල්ලේ
2	Instep ...	පතුලේ
3	Calf ...	කෙණ්ඩේ
4	Knee-cap ...	දනඉසේ
5	*Yóniyé* ...	යෝනියේ
6	Middle of belly	බඩමැද
7	Pap ...	තනේ
8	Arm-pit ...	කිහිල්ලේ
9	Neck ...	බෙල්ලේ
10	Chin ...	සොඬේ
11	Lip ...	තොලේ
12	Root of tooth	දතමුල
13	Upon eye	ඇසපිට
14	Forehead ...	නළලේ
15	Crown of head	ඉසමුදුනේ

Ascending *Amrita-kaláwa.*

නඟින අමෘතකලාව.

1	Toe (bottom)	මාපටඟිල්ලේයට
2	Toe (back)	මාපටඟිල්ලේඋඩ
3	Heel ...	විළුඹේ
4	Calf ...	බත්කෙණ්ඩේ
5	Knee-cap ...	දනඉසේ
6	Hip, waist, or loins ...	තුනටියේ
7	Near *Yóniya*	යෝනියලඟ
8	*Yóniyé* ...	යෝනියේ
9	Abdomen ...	උවිබඩේ
10	Palm of hand	ඇතුල්අල්ලේ
11	Pap ...	තනේ
12	Shoulders ...	උරේ
13	Neck ...	කුළලේ
14	Lip ...	තොලේ
15	Crown of head	ඉසමුදුනේ

Descending *Visa-kaláwa.*

බසින විසකලාව.

16	Crown of head (right)	ඉසමුදුනේ (දකුණු)
17	Forehead ...	නළලේ
18	Eye ...	ඇසේ
19	Lip ...	තොලමුල
20	Root of teeth	දතමුල
21	On the chin	සොඹුපිට

Descending *Amrita-kaláwa.*

බසින අමෘතකලාව.

16	Forehead ...	නළලේ
17	Ear ...	කනේ
18	Neck ...	කුලලේ
19	Shoulder ...	උරේ
20	Pap ...	තනේ
21	Back of hand	පිටිඅල්ලේ

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22 Neck ...	බෙල්ලේ	22 Palm of hand	ඇතුල්අල්ලේ
23 Arm-pit ...	කිහිල්ලේ	23 Stomach ...	බඩේ
24 Pap ...	තනේ	24 Back ...	පිටිමූලේ
25 Middle stomach	බඩමැද	25 Knee-cap...	දනහිසේ
26 *Yóniyé* ...	යෝනියේ	26 Instep ..	පතුලේ
27 Knee-cap ...	දනහිසේ	27 Heel ...	විලුඹේ
28 Calf ...	කෙණ්ඩ	28 Sole of foot	යටිපතුලේ
29 Instep ...	පතුලේ	29 Below toe	මාපටඟිල්ලේ යට
30 Toe ...	මාපටඟිල්ලේ	30 Back of toe	මාපටඟිල්ලේ උඩ

විසකලාව පුරුෂයින්ගේ වමින් පටන්ගන්නේය : ස්ත්‍රීන්ගේ දකුණෙන්ය.

"*Visa-kaláwa* commences from the *left* side in *males:* from the *right* side in *females.*"

The following Tables, taken from the *Lita* or Ephemeris published at Galle by one Philip De Silva, an Astrologer, must explain themselves:—

The manner in which the *Visa-kaláwa*

Moves up.			Moves down.		
The Moon waxing.	In Males.	In Females.	The Moon waning.	In Males.	In Females.
15	Left ear	Right ear	1	Left neck	Right neck
14	,, mouth	,, mouth	2	,, pap	,, pap
13	,, nose	,, nose	3	,, heart	,, heart
12	,, eye	,, eye	4	,, belly	,, belly
11	,, eyebrow	,, eyebrow	5	,, *linguva*	,, *yóni*
10	,, head	,, head	6	,, knee	,, knee
9	Right head	Left head	7	,, ankle	,, ankle
8	,, eyebrow	,, eyebrow	8	,, sole	,, sole
7	,, eye	,, eye	9	,, toe	,, toe
6	,, nose	,, nose	10	Right toe	Left toe
5	,, mouth	,, mouth	11	,, sole	,, sole
4	,, ear	,, ear	12	,, ankle	,, ankle
3	,, neck	,, neck	13	,, knee	,, knee
2	,, pap	,, pap	14	,, *rahasé*	,, *rahasé*
1	,, heart	,, heart	*Amá**	,, belly	,, belly

* Abbreviation of Amáwaka (අමාවක) *i.e.* no moon or visible disk.

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The manner in which the *Amrita-kaláwa*

Ascends from the first appearance of the Moon.			Descends after the Full Moon.		
The Moon waxing.	From the toe of the right foot of Males.	From the toe of the left foot of Females.	The Moon waning.	From the left of the head of Males.	From the right of the head of Females.
15	Right head	Left head	1	Left head	Right head
14	,, forehead	,, forehead	2	,, forehead	,, forehead
13	,, eye	,, eye	3	,, eye	,, eye
12	,, nose	,, nose	4	,, nose	,, nose
11	,, cheek	,, cheek	5	,, cheek	,, cheek
10	,, ear	,, ear	6	,, ear	,, ear
9	,, neck	,, neck	7	,, neck	,, neck
8	,, pap	,, pap	8	,, pap	,, pap
7	,, heart	,, heart	9	,, heart	,, heart
6	,, navel	,, navel	10	,, navel	,, navel
5	,, *linguva*	,, *yóni*	11	,, *linguva*	,, *yóni*
4	,, calf	,, calf	12	,, calf	,, calf
3	,, ankle	,, ankle	13	,, ankle	,, ankle
2	,, sole	,, sole	14	,, sole	,, sole
1	,, foot	,, toe	15	,, toe	,, toe

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NOTE ON THE ORIGIN OF THE VẸDDA'S, WITH A FEW SPECIMENS OF THEIR SONGS AND CHARMS.

By Louis De Zoysa, Mahá-Mudaliyár.

(Read July 6th, 1881.)

In submitting the following Note to the Society, it is not my intention to enter upon the vexed question of the origin of the Vẹddás, but simply to call attention to an important passage in the Maháwaṇso relating thereto, the true meaning of which has been long hidden from the readers of that work by an erroneous rendering in Mr. Turnour's translation.

The 6th chapter of the Maháwaṇso gives an account of the arrival of Vijayo, the first monarch of the Siṇhalese dynasty, B. C. 543. The 7th chapter relates his encounter with an aboriginal Princess named *Kuvèni,* how he married her, and how he conquered the Island by her means.

When she had borne him two children, a son named *Jíva-hatto* and a daughter named *Disála,* the King wished to divorce her and marry a Princess from Southern Madura. For this purpose he sent ambassadors to King Paṇḍavo of Madura, soliciting his daughter in marriage, and duly obtained his consent. On the arrival of the Princess from India, Vijayo "thus explained himself to Kuwéni: 'A daughter of royalty is a timid being; on that account, leaving the children with me, depart from my house.' She replied: 'On my account, having murdered Yakkhos, I dread these Yakkhos; now I am discarded

☞ It is due to Mr. De Zoysa to record that he had no opportunity of perusing the Papers on the Vẹddás—only very recently received from England—of Messrs. J. Bailey (Trans. Ethnological Soc., Vol. II. *n.s.*, Art. xxvi., 1863), and B. F. Hartshorne (Fortnightly Review, Art v, March, 1876), prior to writing the "Note" now printed. Mr. De Zoysa's Paper has been delayed, whilst in the press, to enable the Honorary Secretary to add (necessarily as Notes) some extracts bearing thereon.

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by both parties, whither can I betake myself?' 'Within my dominions,' said he, 'to any place thou pleasest, which is unconnected with Yakkhos; and I will maintain thee with a thousand bali offerings.' She who had been thus interdicted (from re-uniting herself with the Yakkhos) with clamorous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Lańkápura) of inhuman inhabitants. She left her children outside the Yakkha city. A Yakkho who detested her, recognising her in her search for a dwelling, went up to her. Thereupon another fierce Yakkho, among the enraged Yakkhos, asked: 'Is it for the purpose of again and again spying out the peace we enjoy that she is come?' In his fury he killed the Yakkhini with a blow of his open hand. Her uncle (a Yakkho named Kumáro) happening to proceed out of the Yakkha city, seeing these children outside the town—'Whose children are ye?' said he. Being informed 'Kuwéni's,' he said: 'Your mother is murdered: if ye should be seen here, they would murder you also—fly quickly.' Instantly departing thence, they repaired to the (neighbourhood of the) Sumanta mountain. The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters, under the protection of the King they resided in that Malayá district. This person (Jíwahatto) retained the attributes of the Yakkhos."*

Now, I submit that the rendering of the words "එසො පුලින්දානංහි සම්භවො" [*Eso pulindánaṇ hi sambhavo*] by "this person (Jíwahatto) retained the attributes of the Yakkhos," is erroneous, and that the words should be rendered "*This is the origin of the Pulindá*"—*i. e., the Veḍdás.*[1]

* Turnour's "*Maháwaṇso,*" Vol. I., p. 52: Cotta, 1837. Followed by Forbes' "Eleven Years in Ceylon," Vol. II., p. 81; Pridham's "Ceylon, &c.," Vol. I., p. 27; and Tennent's "Ceylon," Vol. I, p. 371.—*Hon. Sec.*

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In the first place, the word "පුලින්දා" [*Pulindá*] which Mr. Turnour renders by "Yakkhos" (who are supposed to be supernatural beings), is never applied to Yakkhos, but means *Veddás*. The following is the meaning given by Professor H. H. Wilson in his Dictionary of the Sanskrit language, p. 545: "S. V. Pulinda, a barbarian; a mléchch'ha; a savage or mountaineer; one who uses an uncultivated and unintelligible dialect, &c."[2] The Siṇhalese vocabulary, the *Námávaliya*, gives "*Pulindu*" as one of the synonyms for Veddás,

වැදි මල්, පුලිඳු, වනසර (නම් වැද්දන්ට).*

[Vedi, mal, *pulindu*, vanasara (nam veddanta).]

Strangely, this word does not occur in the Páli language. It is not found in the *Abhidhánappadípiká*, the only authorized vocabulary of the Páli language, nor in Childers' Páli Dictionary, nor in any other Páli work I have seen. But this need not excite much surprise, as Sanskrit words, not found in the Páli vocabulary, are sometimes found in Páli writings; *e. g.*, in this very chapter of the Maháwaṇso the word "සුරුංගා" [*surungá*], which is pure Sanskrit and not found in the Páli vocabulary, is used for a "subterraneous abode."

In the second place, "සම්භවො" [*sambhavo*], which Mr. Turnour translates "attributes," means, according to Childers' Páli Dictionary (p. 431), "production, birth, *origin*, cause, union, &c., &c."

The demonstrative adjective "එසො" [*éso*] (nom. sing. m.) Mr. Turnour refers to *Jíwahatto* understood, but the more

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* Alwis' *Námávaliya*, p. 59, v. 225. Colombo, 1858. As also the *Navanámavaliya*, p. 14, v. 109:—

වැද්දන්ට...සබර, වැදි, පුලිඳු, වනසර, මලදරු (ද)
මිලිඳු, ලෑවි (මෙ නම් සත වැදිහට නමි ද.)

Veddanta ... Sabara, vedi, *pulindu*, vanasara, maladaru (da)
Milindu, levi (mé nam sata vedihata nami da).

Note by Hon. Sec.

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natural construction, I think, is to connect it with the noun *sambhavo* (nom. sing. m.) "origin."

I discovered this erroneous rendering many years ago, but for obvious reasons I have refrained from calling public attention to it. The truth is, I was extremely reluctant to do so from fear that I might unwittingly lead others to think that Turnour's translation of the Maháwaṇso is generally incorrect. Such is not my opinion. The few mistakes found in this great work are mere "spots on the sun," and I do not think there is a better translation of a historical work in the East. It is not too much to say that this "gifted Englishman" has, by his writings and researches, undoubtedly done more for the development of the *historical* literature of India and Ceylon than all his predecessors and successors, both European and native.

My belief is, that Mr. Turnour's Kandyan Paṇḍits, not knowing the meaning of this unusual word "පුලින්ද" [*Pulinda*] which, as I stated above, is not found in the Páli vocabulary, erroneously interpreted it to mean "*Yakkho*" instead of "*Vẹddá*."

I may here add that I have had the satisfaction of discovering that my reading is confirmed by the Commentary on the Maháwaṇso, which has the following gloss on the passage in question :—

"පුලින්දානංහි සම්භවොති එත්ථහිකාරො කාරණත්ථෙ යස්මා තෙ පුලින්දානං ආදිපුරිසා හුත්වා තත්ථ වසිංසු තස්මා එත්ථ පුලින්දානං එසො සම්භවො ආයුප්පත්තීති විඤ්ඤෙය්‍යො අහොසීති අත්ථො."

"*Pulindánaṇ hi sambhavoti.* Etthahikáro káraṇatthe. Yasmá te Pulindánaṇ ádi purisá hutvá tattha vasiṇsu. Tasmá ettha Pulindánaṇ eso sambhavo áyuppattíti viññeyyo ahosí ti attho."

"'*Pulindanaṇ hi sambhavoti.*'—Here the letter '*hi*' signifies 'cause' or 'reason.' On what account did they, becoming the progenitors (*ádi purisá*) of the *Pulindá*, reside here (Malaya Division), on that account it should be known that this is the origin, first existence, of the *Pulindá*."

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It will be seen from the above exegesis that *they* (Kuvéni's children, Jíwahatto and Disála) are spoken of by the commentator as "the progenitors" [*A'di purisá*], of the Pulindás (Vẹddás).

I am, moreover, in a position to add that the tradition that the Vẹddás are the descendants of Kuvéni's children by Vijayo, is still current in some parts of the Kandyan country. In 1879, when I visited the Ratnapura and U'va Districts to inspect Temple Libraries, I made it a point to collect information about the Vẹddás, whenever an opportunity occurred. When at Pẹlmaḍulla Viháré, I enquired from the incumbent, Induruwé Piyadassi Unnánsé, whether he knew anything about the origin of the Vẹddás, and, to my surprise, he said at once that the tradition is *that they are descendants of Kuvéni's children by Vijayo.* On my enquiry, whether he had read the passage in the Maháwaṇso which forms the subject of this note, he replied he had never seen it, but that his information was derived from a Siṇhalese work on the Vẹddás, which he had seen long ago in the possession of a native. He added that, according to that work, the Vẹddás first settled in Sabaragamuwa, and hence the name for the district from *Sabara* 'a Vẹddá,' and *gamuwa* 'a Village,' in strict conformity with the tradition, recorded in the Maháwaṇso, that Kuvéni's children settled themselves in the country near Samantakûṭa mountain (Adam's Peak), and became "numerous by their sons and daughters."[3] I made every possible endeavour, both at Ratnapura and Badulla, to trace the work referred to, but unfortunately without success.

When at Badulla, a low-country Siṇhalese man, who had travelled much in Bintẹnna, and from whom I collected information about the Vẹddás, their songs, charms, &c., also stated the tradition current in Bintẹnna is 'that the Vẹddás are descendants of Kuvéni's children.' He further informed me that the Vẹddás themselves claim to be descendants of royalty,

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and considered the Siṇhalese, whom they call '*Hingalu*,' to be an inferior race.[4]

VẸDDA' SONGS.*

No. 1.

උඩ කඩානේ මල් පිපී	Uḍa kaḍáné mal pipí
පල්ලේ කඩානේට වැටීන්	Pallé kaḍánéṭa vẹṭín
පල්ලේ කඩානේ මල් පිපී	Pallé kaḍáné mal pipí
උඩ කඩානේට වැටීගෝ	Uḍa kaḍánéṭa vẹṭígó
උඩ නාවින්නේ නාමල් පිපී	Uḍa ná vinné ná mal pipí
පල්ලේ නාවින්නට වැටීගෝ	Pallé ná vinnaṭa vẹṭígó
පල්ලේ නාවින්නේ නාමල් පිපී	Pallé ná vinné ná mal pipí
උඩ නාවින්නට වැටීගෝ	Uḍa ná vinnaṭa vẹṭígó

Flowers blossom in the upper thicket,
They fall into the lower thicket:
Flowers blossom in the lower thicket,
They fall into the upper thicket.
Ná† flowers blossom in the upper *ná* forest,
They fall into the lower *ná* forest:
Ná flowers blossom in the lower *ná* forest,
They fall into the upper *ná* forest.

No. 2.

මාමිණි මාමිණි මා දෙය්යා	Máminị máminị má deyyá
මාමිණි මාමිණි මා දෙය්යා	Máminị máminị má deyyá
කාබෙන් පාබල යක් ගම වේ	Káben pábala yak gama vé
කාබෙන් පාබල යක් ගම වේ	Káben pábala yak gama vé
යමු දෙන්නා	Yamu denná
යමු දෙන්නා	Yamu denná.
බිමෙන් යන්නට බොල්පිනි බැරිනම්	Bimen yannaṭa bolpini bẹrinam
වඩනා මීමා ලනු බැඳගන්	Vaḍaná mímá lanu bẹndagan
මීමා පිටෙන් යමු දෙන්නා	Mímá piṭen yamu denná
ගෝබිඳු කැලේ යමු දෙන්නා	Góbindu kẹlé yamu denná
ගෝයා පුච්චා කමු දෙන්නා	Góyá puchchá kamu denná
ගෝ ටොම්බු පුච්චා කමු දෙන්නා	Gó ṭombu puchchá kamu denná
ගෝ කුර පුච්චා කමු දෙන්නා	Gó kura puchchá kamu denná
ගෝ බඩවැල් ටික තට දෙඤ්ඤා	Gó baḍavẹl ṭika taṭa deññá
ගෝ අකුමා ටික මං කඤ්ඤා	Gó akumá ṭika maṇ kaññá

* Each line of the songs should be repeated twice, and the vowels lengthened or shortened in pronunciation according to the exigencies of the metre.

† නා [*ná*].—Ironwood tree (*Mesua ferrea*, *L.*)

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වැල්කොබ්බා වැල දුන්න නමාගන
එන්නේ ඔලගල මාලොකුවෝ
එන්නේ ඔලගල මාලොකුවෝ
අඟර නැටුම් නටන නන්ගිට
රූබර බෙරපද ගාචාපෝ
රූබර නැටුම් නටාපෝ
වල් අත්තෙන් නටාපෝ
චොඳ චොඳ නැටුන් නටාපෝ
අපටත් වෙත්තිල බෙදාපෝ
ගොල්ලත් බොසේම ඉඳින්නන්
වල්ලත් කරකා නාටාපන්
මෙත්තට ආවා බොල දෙය්යෝ
තං තදිනානේ තදිනානේ
තං තදිනානේ තදිනානේ

Vẹlkobbá vẹla dunna namágana
Enné Olagala Má Lokuvó
Enné Olagala Má Lokuvó
Angara nẹṭum naṭana nangiṭa
Rúbara berapada gáchápó
Rúbara nẹṭum naṭápó
Val atten naṭápó
Chonda chonda nẹṭun naṭápó
Apaṭat vettila bedápó
Gollat boséma indinnan
Vallat karaká náṭápan
Mettaṭa ává bola deyyó
Taŋ tadinánė tadinánė
Taŋ tadinánė tadinánė

O great man! O great god! *
O great man! O great god!
* * * *
* * * * †

Let us two go.
Let us two go.
If we cannot walk over the ground on account of the mist (*lit.* dew),
Tie Vaḍaná, the buffalo, with a string;‡
Let us two ride on the back of the buffalo.
Let us two go into the iguana-abounding jungle.
Let us two roast and eat the iguana :5
Let us two roast and eat the iguana's tail:
Let us two roast and eat the iguana's legs (*lit.* hoofs):
I will give thee the iguana's entrails :
I will eat the iguana's liver.
It is Má Lokuwó of Olagala who is coming,
Bending a *vẹlkobbá* creeper into a bow !6
Play fine tunes on the tom-tom,
For the sister who dances graceful dances.
Dance choice dances :
Dance with the bundle of leaves:
Dance fine, fine dances.
Give us also betel§ leaves.
Lo! many people around!
Dance twirling the bunch of leaves!
Fellow! The gods have come hither!
Taŋ tadinánė tadinánė
Taŋ tadinánė tadinánė.

* මාමිණි [*mámiṇi*] Bailey translates "my gem."
† I can offer no reasonable translation of these lines.
‡ වඩනා මිමා [*vaḍaná mimá*].—Perhaps "the coming buffalo."
§ වෙත්තිල [*vettila*].—This is the only Tamil word I have found in these songs, &c.

No. 3.

මාමිණි මාමිණි මාදෙය්යා
මාමිණි මාමිණි මා දෙය්යා
තාරාවෙල්පට කෝබෙයියෝ
තාරාවෙල්පිට කෝබෙයියෝ
කුටුරුං කුටුරුං කියන්නන්
කුටුරුං කුටුරුං කියන්නන්
හුම්බෑ හුම්බෑ හුම්බෑ හුම්බෑ
තානිනි තානිනි තානානේ
තානිනි තානිනි තානානේ

Mámiṇi mámiṇi má deyyá
Mámiṇi mámiṇi má deyyá
Tárávelpiṭa kóbeyiyó
Tárávelpiṭa kóbeyiyó
Kuṭuruṇ kuṭuruṇ kiyannan
Kuṭuruṇ kuṭuruṇ kiyannan
Humbẹ́ humbẹ́ humbẹ́ humbẹ́.
Tánini tánini tánáné
Tánini tánini tánáné

O great man! O great god!
O great man! O great god!
The wood pigeons of Tárávelpiṭa,
The wood pigeons of Tárávelpiṭa,
Sing *kuṭuruṇ, kuṭuruṇ!*
Sing *kuṭuruṇ, kuṭuruṇ!*
Humbẹ́,—humbẹ́,—humbẹ́,—humbẹ́.

Tánini tánini tánáné,
Tánini tánini tánáné.

No. 4.*

මාමිණි මාමිණි මා දෙය්යා
මාමිණි මාමිණි මා දෙය්යා
මම් චොඳ බඩුවක් දැක ගත්තෙම්
මොකද මොකද කිරිනෑනේ
එම්ම කියන බඩුවක් නේවෙය්
පල්ලේ තලාවේ තිබ්බා
මටත් කියාපන් රන් කුරු නෑනේ
නංගී දුම්බොන දුම් කුඩික්කිය බොල නෑනේ

Mámiṇi mámiṇi má deyyá
Mámiṇi mámiṇi má deyyá
Mam chonda baḍuvak dẹka gattem
Mokadẹ mokadẹ kirinẹ́né
E'mma kiyana baḍuvak névey
Pallé talávé tibbá
Maṭat kiyápan ran kuru nẹ́né
Naṇgí dum bona dum kuḍikkiya bola nẹ́né

O great man! O great god!
O great man! O great god!
"I have found a fine prize!"
"What is it, what is it, (my) milk (dear) cousin?"
"It is not a thing so easy to tell,
"It was found on the lower plain!"
"Tell me too, my golden little cousin."
"O dear cousin, it is the smoking pipe of my sister!"

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* Originally published by Mr. De Zoysa in the "Ceylon Observer" (October 16th, 1875), to refute the supposition that the Veddás never smoke.—*Hon. Sec.*

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No. 5.

මාමිණි මාමිණි මා දෙය්‍යා	Mámiṇi mámiṇi má deyyá
මාමිණි මාමිණි මා දෙය්‍යා	Mámiṇi mámiṇi má deyyá
දෙමටන් වල්ලේ බැඳි වියනය්	Demaṭan vallé bẹndi viyanay
නා කොල වල්ලේ බැඳි වියනය්	Ná kola vallé bẹndi viyanay
බෝ කොල වල්ලේ බැඳි වියනය්	Bó kola vallé bẹndi viyanay
නංගිට බැඳපු මල් වියනය්	Naṇgiṭa bẹndapu mal viyanay
නංගිට බැඳපු මල් වියනය්	Naṇgiṭa bẹndapu mal viyanay
නංගිට බැඳපු මල් වියනය්	Naṇgiṭa bẹndapu mal viyané
මලුත් කඩා වැටෙන්නා	Malut kaḍá vẹtenná
තාරවෙල්පිට යක්ගම්මල්	Táràvelpiṭa yakgammal
අපටත් කියාලය් නටන්නේ	Apaṭat kiyálay naṭanné
මාමිය කොටේ පෙති කනවේ	Mámiya koṭé peti kanavé
කොටා කන්ටය් අපි ආවේ	Koṭá kanṭay api ávé
තෙන්දිනානේ තෙඳිනානේ	Tendináné tendináné
තෙන්දිනානේ තෙඳිනානේ	Tendináné tendináné.

O great man! O great god! O great man! O great god!
A canopy hung with bundles of *demaṭa** flowers:
A canopy hung with bunches of *ná* leaves:
A canopy hung with bunches of *Bó** leaves:
A canopy stretched for the sister:
A canopy stretched for the sister.
See! from the flower-canopy raised to the sister flowers break and fall.
The devil-dancers of Táràvelpiṭa!
Tell us too before dancing;
To take *kanavé*† (bee) hives in the *mámiya* stump we have come.
Tendináné tendináné,
Tendináné tendináné.

No. 6.

වැල්කොබ්බා වැල දුන්න නමාග න	Vẹlkobbá vẹla dunna namága na
මොරියන් කෙච්චක් කර වතුරාගන	Moriyan kechchak kara vaturágana
වැල් ඉචකෙයියා පිටට දමාග න	Vẹl ichakeyiyá piṭaṭa damága na
දෝනි කෙල්ලක් ඉච්චර කරග න	Dóni kellak ichchara karaga na
එන්ඩළු මගෙ පුත කිරිබෑ නා	Enḍaḷu mage puta kiri bẹ ná

Bending a *vẹlkobbá* creeper into a bow,
Hanging an arrow on the shoulder,
Letting the creeper-like hair fall on the back,
Leading in front a little girl of a daughter,
You are told to come, my son, my milk (dear) nephew.

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* දෙමට [*demaṭa*].—A plant with yellow flowers (*Gmelina Asiatica, L*).
බෝ [*bó*].—*Ficus religiosa.*
† කනවේ [*kanavé*].—A species of Ceylon bee.

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SONGS OF THE VẸDDA'S OF SORABORAVẸVA.

No. 7.

සොරබොර වැවේ සොඳ සොඳ ඔළු නෙළුම් ඇ තී
මීවා නෙලන්නට සොඳ සොඳ ලියෝ එ තී
කළුකරලා හුදුකරලා උයා දෙ තී
ඔළු සාලේ බත් කන්නට මාළු නැ තී

Sorabora vẹvé sonda sonda oḷu neḷum ẹ tí
Míwá nelannaṭa sonda sonda liyó e tí
Kaḷu karalá hudu karalá uyá de tí
Oḷu sálé bat kannaṭa máḷu nẹ tí

Fine, fine water-lilies and lotuses grow in Sorabora tank!
These to gather come fine, fine women.
They make them into black and white curries;
To eat the water-lily-seed rice there are no curries.

No. 8.

ඔබත් ඔබත් ඔබ සොරබොර වැවා නෝ
අඬා දියදුවන මාවැලිගඟා නෝ
දිය නොසිඳෙයි ඔබ මාවැලිගඟා නෝ
නිල් මල් බිසව් දිය කෙළිනා වැවා නෝ

Obat obat oba Sorabora vẹvá nó
Aṇḍá diya duvana Mávẹligangá nó
Diya nosindeyi oba Mávẹligangá nó
Nil mal bisav diya keḷiná vẹvá nó

Yonder, yonder spreads the Sorabora tank!
O! Mávẹliganga whose waters cry as they run!
O! Mávẹliganga thy waters never fail!
O! tank in whose waters sports the queen of blue flowers!

VẸDDA' CHARMS.

No. 1.

අලියාට. — *For an Elephant.*[7]

ඉච්චට වල්ලය්
පච්චට වල්ලය්
දෑල දෙවල්ලය්
සිටු අප්පා සිටු.

Ichchaṭa vallay
Pachchaṭa vallay
Dẹla devallay
Siṭu appá siṭu

A hanging member in front—(trunk)
A hanging member behind—(tail)
On two sides two hanging members—(the two ears)
Stay, beast, stay!

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No. 2.

වල්මීමාට.	*For a wild Buffalo.*[8]
ඉරි දෙය්යන්නේ ඔක්මා	Iri deyyanné okmá
සඳ දෙය්යන්නේ ඔක්මා	Sanda deyyanné okmá
පසේ බුදුන්නේ ඔක්මා	Pasé Budunné okmá
සිටු ඔක්මා සිටු	Siṭu okmá siṭu

Okmá of the Sun-god !
Okmá of the Moon-god !
Okmá of the Pasé Budu !
Stay, *Okmá*, stay !

No. 3.

මාමිණි මාමිණි මා දෙය්යා	Mámiṇi mámiṇi má deyyá
මාමිණි මාමිණි මා දෙය්යා	Mámiṇi mámiṇi má deyyá
ගෝයා පුච්චා කෑ තැනදී	Góyá puchchá kẹ tẹnadí
චූලඟක් වන්නේ	Chulangak vanné
චූලඟක් වන්නේ	Chulangak vanné
මීමින්නා පුච්චා කෑ තැනදී	Míminná puchchá kẹ tenadí
චූලඟක් වන්නේ	Chulangak vanné
ගෝනා පුච්චා කෑ තැනදී	Góná puchchá kẹ tẹnadí
චූලඟක් වන්නේ	Chulangak vanné
අඩි අල්ලා නඩි අල්ලෝ පණ රල්ලා	Aḍi allá naḍi allá paṇa rallá

O great man ! O great god ! O great man ! O great god !
Where the iguana was roasted and eaten, a wind blew ! a wind blew !
Where the moose-deer* was roasted and eaten, a wind blew !
Where the elk was roasted and eaten, a wind blew !
Aḍi allá naḍi allá paṇa rallá.

No. 4.

ඒක කොදේ චූනියම්	E'ka kodé chúniyam
ඉර මඩලේ චූනියම්	Ira maḍalé chúniyam
එතන බැලිම් චූනියම්	Etana bẹlimi chúniyam
එතනත් නැත චූනියම්	Etanat nẹta chúniyam
ඒක කොදේ චූනියම්	E'ka kodé chúniyam
චඳ මඩලේ චූනියම්	Chanda maḍalé chúniyam
එතන බැලිම් චූනියම්	Etana bẹlimi chúniyam
එතනත් නැත චූනියම්	Etanat nẹta chúniyam
ඒක කොදේ චූනියම්	E'ka kodé chúniyam
ලිග්ගෙඩි මුල චූනියම්	Liggẹdi mula chúniyam
එතන බැලිම් චූනියම්	Etana bẹlimi chúniyam
එතනත් නැත චූනියම්	Etanat nẹta chúniyam

* *Moschus meminna.*

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Where is the *húniyam ?**
Is it in the orb of the Sun ?
I have looked for it there;
It is not there.

Where is the *húniyam ?*
Is it in the orb of the Moon ?
I have looked for it there;
It is not there.

Where is the *húniyam ?*
Is it at the fire-place ?
I have looked for it there;
It is not there.

No. 5.

ඕන්නමෝ චත්මූදෙ එදේචේ ඉනුත් එපිට දේචේ රන්වන් පොකුණේ වාචත්තානේ කරණ රන්වන් ආඳාගේ බඩ වරලෙයි අදත් තෝ මේ ගෙජ්ජ කූට්ටම බදින්නේ.

ඕන්නමෝ එකර එදේචේ මල්ලවදේචේ මානිල්මල් විලේ වාචත්තානේ කරණ්ණාවූ නව කෙළ නව කෝටියක් කඩවර වැදි චේනාව කළු වැද්දා ගොළු වැද්දා කපුළු වැද්දා රන්දුනු වැද්දා කෙටේරිගත් වැද්දා ලග්ගලේ වැද්දා ලොග්ගලේ වැද්දා ඊරියගලේ වැද්දා ඌරාගලේ වැද්දා මරංගල වැද්දා දාහෙයියාගලේ වැද්දා කුඹුහුගලේ වැද්දා බෝපත්තලාවේ වැද්දා උනුනුගලේ වැද්දා පන්තේරුගලේ වැද්දා බවුද්දගලේ වැද්දා අතුකොලවැද්දා පිටකොල වද්දා; ඤුමාගම වැද්දා මෙකී නොකී වැදිචේනාවගෙන් මෙකී ආතුර පන් දච්කාන්දේට දුරබැලුමකදී ලඟබැලුමකදී ඇල්ලකදී පිච්ල්ලකදී මච්මණ්ඩිය කදී ලේමණ්ඩියකදී රතිකෙළියකදී දියකෙළියකදී අඩගෝවාවකදී දුරබැල් මක් ලඟබැල්මක් එලා චිටියා නම් අදත් මම කැප කර දෙන රන්මිණි කුකුලා දෙලපිද බිලිකැපදී දිෂ්ටිඅරගණ ආතුර පන්දච්කාන්දෙට චනීප චන්තෝච කර දෙන්න මෙකී කඩවර හැටහතර කට්ටුවගෙන් වරම්: ගුනවිල් බන්ද බන්ද එච්චා.

O'n namó chat múde edéché inut epiṭa déché ranvan pokuṇé váchattáné karaṇa ranvan ándágé baḍa varaleyi adat tó mé gejja kúṭṭama bandinné.

O'n namó ekara edéché Mallavadéché mánilmal vilé váchattáné karaṇṇávú nava keḷa nava kóṭiyak Kaḍavara Vẹdi chénáva Kaḷu Vẹddá Goḷu Vẹddá Kapuḷu Vẹddá Randunu Vẹddá Keṭérigat Vẹddá Laggalé Vẹddá Loggalé Vẹddá I'riyagalé Vẹddá U'rágalé Vẹddá Maraṇgala Vẹddá Dáheyiyágalé Vẹddá Kumbuhugalé Vẹddá Bópattaláwé Vẹddá Ununugalé Vẹddá Pantérugalé Vẹddá

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* චූනියම් [*chúniyam*] (*S.* සූනියම් [*suniyam*])—'spell' or 'incantation.'

Bavuddagalé Vẹddá Atukola Vẹddá Piṭakola Vẹddá Rúṇu Mágama Vẹddá mekí nokí Vẹdi chénávagen mekí áturapandach kandéṭa durabẹlumakadí langa bẹlumakadí ẹllakadí pichillakadí machmanḍiyakadí lémanḍiyakadí ratikeḷiyakadí diyakeḷiyakadí anḍagóchávakadí dura bẹlmak langa bẹlmak elá chiṭiyá nam adat mama kẹpa kara dena ran miṇi kukuḷá dola pida bili kẹpadí dishṭi aragaṇa átura paṇdach kandeṭa chanípa chántócha kara denna mekí Kaḍavara hẹṭahatara kaṭṭuvagen varami. Gunachíl banda banda échchá.

O'm ! namó ! Thou tiest to-day, this *gejjakúṭṭama*,* in the fins of the golden eel who lives in the golden pond in the country beyond the seven seas, and in the country even beyond it !

O'm ! namó ! A host of Kaḍavara Vẹddás in number nine millions, and nine millions who reside in the water-lily pond, in the country of Mallava, in the country beyond the sea ! Also black Vẹddá, dumb Vẹddá, Kapuḷu Vẹddá, Vẹddá of the golden bow, Vẹddá armed with an axe, Vẹddá of Laggala, Vẹddá of Loggala, Vẹddá of I'riyagala, Vẹddá of U'rágala, Vẹddá of Maraṇgala, Vẹddá of Dáheyiyágala, Vẹddá of Kumbuhugala, Vẹddá of Bópattaláva, Vẹddá of Ununugala, Vẹddá of Pantérugala. Vẹddá of Bavuddagala, Atukola Vẹddá, Piṭakola Vẹddá, Vẹddá of Rúna and Mágama !

If this host of Vẹddás, named and unnamed, had cast a distant or near look on the body of the patient, from a distant or near point of view, at a stream, at a waterfall, at a place of flesh, at the shambles, whilst sporting in love, whilst sporting in water, at a place of noisy tumult,—it is the wish of the sixty-four legions of Kaḍavara (Vẹddás) that you should accept this excellent fowl (*lit.* golden gem fowl), which I dedicate to you as an offering and victim, and restore the patient to health and joy. *Gunachíl banda banda échchá.*[9]

VẸDDA' LULLABIES.

No. 1.

උයන් කොලේ පුනා ලා	Uyan kolé puná lá
පන අත්තෙන් වචා ලා	Pana atten vachá lá
වඳුරු කුලල් කවා ලා	Vanduru kulal kavá lá
නිදී වරෙන් පුතා ලා	Nidí varen putá lá

Having lulled (thee) to rest on the *uyan* leaf,
Having covered (thee) with a branch of *pana* (leaves),
Having fed (thee) on monkey's flesh (*lit.* neck),
Come and sleep (my) son !

* ගෙජ්ජකූට්ටම [*gejjukúṭṭama*]. A pair of small tinkling ornaments worn by dancers.

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No. 2.

වඳුරා ගච උඩ ලියදලු කද් දී	Vandurá gacha uḍa liyadalu kad dí
වැඳිරී ගච මුල කඳුලු පෙරද් දී	Vẹndirí gacha mula kandulu perad dí
ඇගේ දරුවෝ කොළේ නටද් දී	E'gé daruvó kolé naṭad dí
උඩක්කි කන්පොතු දියේ ඔබද්දී	Uḍakki kanpotu diyé obad dí

What time the male monkey eats the tender leaves on the tree,
What time the female monkey sheds tears at the foot of the tree,
While her young ones dance on the leaves,
And dip their *uḍakki*-shaped ears in the water.

NOTES.

No. 1.

"The following is a literal translation of the same passage, in the copy of the *Maháwaṉso,* in the Asgiri Vihára in Kandy :— 'They repaired to the rock Samantá kúṭa ; and, being permitted by King Vijayo to dwell there, they became man and wife, and had children and grandchildren. Thus, a wansaya (race) sprung up, called Pulinda.'"—*J. B.*

No. 2.

"*Vide* note at page 185 of Wilson's Vishnu Puráṇa. '*Pulinda* is applied to any wild or barbarous tribe; and they are met with in the deserts along the Indus, the mountains and forests across Central India.'"—*J. B.*

No. 3.

"I have made careful inquiries, both in these [Rayigam and Pasdun] Kóralés and the district of Saffragam, and though traces of their former existence there are evident and numerous, there is every reason to believe that many centuries have passed since they were there. Fields, villages, and families yet retain the name of Vẹddás, as *Vẹdi-paṉgu, Vẹdde-kumbura, Vẹdde-watta, Vẹdde-ẹla, Vẹdde-gala, Vẹdde-gé,* &c., in the district of Saffragam, which is the country at the foot of Adam's Peak, and in the Rayigam Kóralé.

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Indeed, Saffragam or *Habaragamuwa* means 'the district of Veddás' or 'barbarous people'; and in this form of the word the former existence of Veddás can again be traced as *Habara-goḍa, Habara-kaḍuwa*, &c. It is traditional throughout Saffragam that once Veddás predominated over Siṇhalese in that district, and that, as the latter gained ground, the former withdrew towards Bintenna and Wellassa. But Mr. Macready, of the Civil Service, has given me very important proof of the existence of Veddás near the Samanta mountains. He has given me the translation of some stanzas from a Siṇhalese poem, written about 400 years ago, called the *Paravi-sandéṣaya*, or 'the Dove's message.'* The poem treats of a message sent, by means of a dove, from Kóṭṭé (near Colombo) to Vishnu at Dondra, at the extreme south of the Island. The dove takes its course exactly over the districts lying below Adam's Peak. The poet addresses the dove, and tells her she will see [at Potupiṭiya] 'the daughters of the Veddás' clothed in *riṭi*† bark, their hair adorned with peacock's plumes. So wild are they that the poet describes the herds of deer as being startled at the sight of them."—*J. B.*

[The following are the stanzas referred to, with a translation :—

ත ලා අවුළු හැර රිටි පුඹුළු ඇඳැ ති
දු ලා වෙමින් ලූසිරියෙල් තිලක ඇ ති
වෙ ලා වරළ සිකිපිල් සඟ මල් කැණ ති
ලොලා යනෙන බල මලකිඳු එවන පෙ ති

එ ව න සබර සෙන් දූකැ මිරිකි මුවග න
ලෙව න පළුරෙසින් කනවැනි ලවන ව න
ග ම න පැරද හසගන පිවිසි විල්ව න
කෙවි න හඬණවැනි සෙමෙලන් වරළව න

"See the lovely daughters of the Veddás *(Malakidu)* passing to and fro through the forest tracts, constantly clothed with *riṭi* bark beaten out and prepared (*lit.* disentagled), gay (*lit.* shining) with yellow *tilaka* (mark) on their foreheads, entwining their hair with peacock plumes and clusters of flowers.

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* *Paravi-sandéṣaya* [පරවිසන්දේශය]. Stanzas 55, 56, Colombo, 1873.

† *Riṭi* [රිටි]. *Antiuris innoxia* or *A. saccadora.*

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"The herd of deer, startled at the sight of the crowd of Vęddás (*Sabara sen*) in that forest, seem to eat the blood-like tender buds in anger as resembling their (Vęddás') lips; the female swan enters the forest tank o'ercome by their (speed of) movement; the pea-hen seems to cry (as if complaining that) their locks are blue."*—*H. C. P. B., Hon. Sec.*]

No. 4.

"The bare assertion by a naked savage in the rudest state of barbarism, that he is the descendant of Kings, seems, at first, a sheer absurdity, though it naturally suggests the inquiry how the claim to so ambitious an origin could have arisen, and, having arisen, how it should be so pertinaciously adhered to by tribes unknown to each other.

"The custom which sanctions such revolting marriages [between brothers and younger sisters] seems, at first sight, simply a proof of the extreme depth of barbarism to which the race has sunk. But when we consider the tradition in connection with the fact that *the Sinhalese invariably admit the Vęddás to be of the highest caste, while they in turn affect to look down upon the Sinhalese;* and when we regard the custom in connection with the story of the marriage of the son and daughter of Vijayo, himself the offspring of a similar connection; when we read the legend of their flight from both father's and mother's kindred to the forests, where, resuming the wild life of their maternal ancestors, they founded a wild race; when we find even yet the district which tradition gives as their refuge, still called by a name indicative of their former existence in it, and still abounding with traces of them—though not a Vęddá can be remembered there; and when we can trace among the Vęddás of the present day the remains of Bráhmanism—Vijayo's creed—intermingled with the Nát worship, practised by Kuvéni's nation; and when there are still in use among them names of Sanskrit affinity, common in India, though, rare among themselves, unknown in Ceylon;

* *I. e.*, that she has been robbed of the blueness of her own plumage by the peacock's feathers tied up with their hair.

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it is impossible to resist the conclusion that the wild tribes of the Vẹddás are not the mere remnants of the untamed aborigines, but the descendants of the ill-fated Kuvéni and the faithless Vijayo; that they are indeed, as they profess themselves, 'the descendants of Kings.'"—*J. B.*

"The Kandyans universally agree that they [Vẹddás] all belong to the royal caste, and it is said that they used to address the king by the now obsolete title '*Húrá*,' or 'cousin,' the term which they applied to myself in conversation."*—*B. F. H.*

No. 5.

"The Vẹddás eat the flesh of elk, deer, *monkeys*, pigs, *iguano*, and pangolin—all flesh indeed but that of oxen, elephants, bears, leopards, and jackals; and all birds, except the wild or domestic fowl. They will not touch lizards, bats or snakes. The most choice food in their estimation is, of land animals, the flesh of the pangolin, or of the *iguano*."—*J. B.*

No. 6.

"They principally use [for their bows] the wood of *dunumaḍala* (*Sterospermum chelonoides*), the *kekala* (*Cyathocalyx Zeylanicus*), and a creeper called *kobbá vẹl*, or the *pandéro* tree. The strings, which are exceedingly strong, are twisted chiefly of the fibre of the *niyada* (*Sanseviera Zeylanica*), and the bark of a creeper called *araḷu-vẹl*."—*J. B.*

No. 7.

"They have a great dread of meeting elephants at night, and have charms to protect them from them—not only to turn them from their path, but to render innoxious the bear, the leopard, and the wild boar."—*J. B.*

No. 8.

"In their charms the sun and moon are frequently invoked, although in their daily life neither luminary is respected."—*J. B.*

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* *Hurá massiná* [හුරා මස්සිනා] is still a common familiar expression among the Siŋhalese.—*Hon. Sec.*

There is a similar charm used even by the low-country Siŋhalese in cases of tooth-ache. It is as follows :—

ඉරි දෙයියන්නේ	ඇයා
සඳ දෙයියන්නේ	ඇයා
පසේ බුදුන්නේ	ඇයා
දතේ නොසිටු දත්	ඇයා

Iri deyiyanné	ẹyá
Sanda deyiyanné	ẹyá
Pasé Budunné	ẹyá
Daté nosiṭu dat	ẹyá

Worm of the sun-god !
Worm of the moon-god !
Worm of the Pasé Budu !
Stay not in the tooth, O tooth-worm !—*L. De Z.*

[This charm (No. 2) and the almost identical one known to the Siŋhalese are given by Mr. Bailey :—

"It not only invokes the sun and moon, but Pasé Budu—the only single allusion to Buddhism among them ; but the very meaning of this and other charms is unknown to the Vẹddás. They are repeated by rote ; they do not pause to understand them, and could not if they would. It is enough for them, as for most Oriental people, that a particular formula is to serve a particular purpose. These [charms] are identical ; yet the Vẹddás and the Siŋhalese certainly do not associate so closely as to borrow one another's charms. Have they descended in each race since the time they were one ? The term *okmá* I can get no satisfactory explanation of. It is not Siŋhalese certainly. I assume it means 'wild boar,' as this is the charm to arrest a boar in the path ; but it is not the term used by the Vẹddás for a boar in ordinary conversation. The allusion to the Pasé, or Paché, Buddha, is curious as occurring in both ; the one people being anything but Buddhists, while Buddhism is the religion of the others. As Gautama Buddha visited Ceylon long anterior to the final establishment of Buddhism in Ceylon, and descended in Bintẹnna, may not this solitary allusion to the religion have been handed down in this form among the Vẹddás from a period even before the invasion by Vijayo ? In the form of a charm which is repeated by rote, such an allusion would be most naturally retained.

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So far as having any Buddhist tendencies, they do not even show the slightest outward respect in the presence of a Buddhist priest. The other Vẹddá charms are, I believe, quite unlike those of the Siŋhalese."—*Hon. Sec.*]

No. 9.

I have found this *mantra* or charm in a collection of Vẹddá songs and charms I procured at Badulla. The use in it, however, of a Hindú-religious term, and the cŏrrupted form of a Buddhist metaphysical term, may raise a doubt whether this charm be a genuine Vẹddá production or not.

The Hindú term alluded to is *O'm namó!*—'Salutation to the triune deity!' The following is the explanation given of this term by Wilson in his Sanskrit Dictionary :—

'*O'm*'.—The mystic name of the deity, prefacing all the prayers and most of the writings of the Hindus : A., a name of Vishṇu, U., of Ṣiva, and M. of Bráhma. It therefore implies the Indian *triad*, and expresses *the three in one.*' The Buddhist term is ඡන්දච්කන්දෙ [*chhandachkande*], which is a corruption of the Siŋhalese word පන්දස් කන්දෙ [*pandaskande*], which again is corrupted from the Sanskrit or Siŋhalese word පඤ්චස්කන්ධ [*pañchaskandha*], 'the five constituent parts of the human body.' These terms may have been interpolated by the village Vẹddás, or more probably by their neighbours, the Kandyan Siŋhalese, but the contents of the charm are peculiarly *Vedic*—if I may use the term—and the interesting information it gives of the seats or localities of the various Vẹddá demons or chieftains throughout the Island is unique, and is not now procurable from any other source.

The *mantra* also seems to afford information which may possibly enable us to settle a long-disputed point in the early history of Ceylon, namely, as to whence the aborigines (Yakkhos or demons of the Maháwaŋso, who are doubtless the ancestors of the Vẹddás) came to Ceylon.

It wiḷl be seen that the Vẹddá demons are called here කඩවර වැදි චේනාව [*Kaḍavara Vẹdi chénáva*]. I cannot find the meaning of the word *Kaḍavara*, but the expression shows that they are identical

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with the Vẹddás (*Vẹddó*). It is well known that there is a tribe of demons called *Kaḍavara Yakku*, "Kaḍavara demons," to whom offerings are made in some parts of the Kandyan country. If the songs and prayers (*yádini* or *kannalav*), used by the Kaḍavara devil-dancers, are examined (which I have no means of doing at present), I have no doubt they will throw light on the early history of the Yakkhos, or Vẹddás, and probably lead to very important ethnological results. Again, "nine millions, nine millions" (a vast number) of these *Kaḍavara* or *Vẹdi* demons are said to reside in a "far distant land beyond the seas," in a country called *Mallava désa,* possibly a corruption of *Malaya désa,* the 'hilly country.'

Does not this show that the Vẹddás of Ceylon have a faint tradition that their fatherland is the "hill country" of India ?

I may here mention a curious legend related in the *Rájávali* and *Kuvéni Asna* (a little work on the history of Kuvéni, in Siṇhalese blank verse), which seems to have some connection with the history of the Vẹddás. Paṇḍuvása (B. C. 504), nephew of Vijayo, and third in succession to him, became ill with a combination of diseases, "cough, asthma, fever, burning, rheumatism, &c.," the result of perjury committed by his uncle, Vijayo, who swore that he would not renounce Kuvéni, the aboriginal Princess whom he first married, but afterwards violated his oath, by repudiating her and marrying a princess from Southern India. When the King was afflicted with this disease, Sakra, King of the gods, (Indra of the Hindú mythology) ordered the Ráhu, the Asura (the ascending node) to assume the form of a wild boar, in size like a huge mountain, and devastate the pleasure garden of the King of *Malaya* (the hill-country in India), who was versed in all the arts of necromancy. When King Malaya saw the destruction of his pleasure garden, he pursued the boar with bow and arrow, accompanied by his three brothers and a retinue of archers or Vẹddás, through the continent of India. The boar crossed over the sea near Tuticorin and made the circuit of the Island, followed by the King, and when it reached the vicinity of Anurádhapura, the boar was turned into a mountain ! The King of gods then appeared to Malaya Rájá, and conducting him to King

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Paṇḍuvas, got him to perform certain demon ceremonies, and restored the king to his wonted health.—*L. De Z.*

[Since writing the above I have seen some of the songs used by the Kaḍavara devil dancers, which not only confirm the identity of the Kaḍavara demons and the Vẹddás, but also in a remarkable manner strengthen the opinion I have ventured to express, that the legend of the *Malaya* Raja is connected with the history of the Vẹddás. It is stated in these songs that *Malaya* Rájá on his visit to Ceylon was accompanied by 2,000 Vẹddás, and when he performed the devil ceremonies for the King, 36 Vẹddás stood around him assisting at the ceremonies.—*L. De Z.*]

"The result of the most patient enquiry is, that the Vẹddás have a vague belief in a host of undefined spirits, whose influence is rather for good than for evil. Still, vague as this belief is, not even the wildest Vẹddás are without 'an instinct of worship.' They believe that the air is peopled by spirits, that every rock and every tree, every forest and every hill—in short, every feature of nature—has its *genius loci*, but these seem little else than mere nameless phantoms, whom they regard rather with mysterious awe than actual dread. But besides this vague spirit-worship, they have a more definite superstition, in which there is more of system. This is the belief in the guardianship of the spirits of the dead. Every near relative becomes a spirit after death, who watches over the welfare of those who are left behind. These, which include their ancestors and their children, they term their *nẹ́hiya yakun*, 'kindred spirits.' They describe them as 'ever watchful, coming to them in sickness, visiting them in dreams, giving them flesh when hunting.' In short, in every calamity, in every want, they call on them for aid, and it is curious that the shades of their departed children, *bilindu yakun*, or 'infant spirits,' as they call them, are those which they appear most frequently to invoke.

"It is a pretty belief, and contrasts favourably with the superstitions of the Kandyans, who have spirits enough in their system, but almost all thoroughly malignant, and needing constant propitiation. But the Vẹddá spirit-world is singularly free from evil. I can find only one *absolutely* malignant spirit in it, whom they really fear, though,

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like all savages, they have an undefined awe of the nameless spirits whom they believe to haunt the darkness. The shades of their ancestors and of their children seem to be purely benevolent. The ceremonies with which they invoke them are few as they are simple. The most common is the following. An arrow is fixed upright in the ground, and the Vęddá dances slowly round it, chanting this invocation, which is almost musical in its rhythm:—

"Má miya má miya má déyá
Topang koyihęṭi miṭigan yanḍa."

"My departed one, my departed one, my God!
Where art thou wandering?"

"The spirit of the dead is here simply called upon, without even the object for which it is invoked being mentioned. And this invocation appears to be used on all occasions when the intervention of the guardian spirits is required,—in sickness, preparatory to hunting, &c.

"Sometimes, in the latter case, a portion of the flesh of the game is promised as a votive offering in the event of the chase being successful, and they believe that the spirits will appear to them in dreams, and tell them where to hunt.

"Sometimes they cook food and place it in the dry bed of a river, or some other secluded spot, and then call on their deceased ancestors by name: 'Come, and partake of this! Give us maintenance as you did when living! Come, wheresoever you may be; on a tree, on a rock, in the forest, come!' And they dance round the food, half chanting, half shouting, the invocation.........

"They have no system of medicine, though they will accept medicine when given. In cases of sickness, they sprinkle water on the patient, invoking their deceased ancestors to heal him. Sometimes they simply utter the names of spirits as they dance round the sick man. Sometimes a garland of flowers is offered to the spirit who has afflicted him.

"They invoke the *Gal-yaká*, 'spirit of the rock'; *Vędi-yaká*, 'spirit of the chase'; *U'napána-yaká*, of whom I have no knowledge;

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and the shade of their grandmother. They also propitiate *Mahá-yakinní*, who appears rather an evil personage. It is to her that they offer a garland of flowers. They describe her as a 'foreigner' and say that they know nothing about her, but acquired their awe of her from the Siṇhalese.

"The *Vedi-yaká* is known to the Siṇhalese; hunters offer flowers, blood, and burnt meat to this spirit, before hunting, to secure their success. *U'napána-yaká* is known to the Siṇhalese of the *Vediraṭa*, but I do not think he is generally known to the Siṇhalese.

"They believe in the efficacy of what are called devil-dancers, but are ignorant of the art of a *Kaṭṭáḍiya*, or devil-dancer."—*J. B.*

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A HÚNIYAM IMAGE.

By L. Nell, Esq.

(*Read July 6th*, 1881.)

Long residence amongst the native Siṇhalese and careful observation of their superstitious practices and expressions of superstitious ideas lead to the conclusion that, amongst the lower castes, who have also hitherto been the most ignorant, Buddhism has not existed as a religion. The tom-tom beaters, the toddy-drawers, the jaggery-makers, have only lately attempted to build Buddhist temples of their own. The Amarapura sect of Buddhists is a modern importation to satisfy the social ambition of the *Mahabaddé* people, candidates of whose community for priestly ordination would have been refused by the previously existing Siamese sect. The latter, though heterodox in this exclusiveness, had confined the right of ordination to pupils drawn from the *Goyigama* caste.

The liberal and orthodox principle of the Amarapura sect extended in time from the *Mahabaddé* and *Karáwé* to lower castes. As an instance, the jaggery people (*Vahumpura*) near Galle have built a temple, and their pupil-priests in yellow robes and with begging-bowls in their hands are now seen obtaining the food of mendicants from the hands of their own friends. The profound meditative air of the young mendicants, and the evident pride with which their friends give alms and honor the new priesthood are very striking. This is quite a reform, and Buddhism, perhaps for the first time, is subverting what other missions have not hitherto observed as a likely field of conversion. Before this reform the priests of the very low castes have been the *Yakadurás*, commonly called *Kaṭṭáḍiyás*, belonging to the tom-tom beater and *Oliya* castes. *Kapurálas* belong to all castes, and *Pattinis* also belong to all castes.

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These remarks apply to the practice of *Kapurálas.* The priests undergo a training—which, if they have a good memory, is of not long duration—namely, the committing to memory of certain charms, invocations, and songs to be accompanied on the tom-tom, drum, and by violent dances. One must live in the neighbourhood of these devil-worshippers to appreciate the form of nuisance known as a 'devil-ceremony.' The tom-tom is beaten violently to accompany the discordant song, and the noises are very violent during the intervals of dancing. The family having the ceremony keep it up from sunset till past dawn the next morning. If any remonstrance is used with respect to such practices, they will excuse themselves on the ground that it is their "religion" or "faith." But the *Yakadurás* are in no way respected for being priests, and their remuneration is very little.

Besides the performance of these devil-dances the *Yakadurás* practise *Húniyam* charms,* by which harm—such as disease—is inflicted on one's fellow-creatures. To counteract *Húniyam* charms counter-charms† are muttered over a cup of oil or a thread, and three limes are cut with an arecanut-cutter whilst charms are muttered.‡ The failure of such counter-charms strengthens the belief in the potency of the *Húniyam.* In most of these *Húniyam* charms a small image, made of wax or wood or drawn on a leaf, is necessary. Nails made of five metals§ (usually gold, silver, copper, tin, and lead) are driven

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* "*Koḍivina* [කොඩිවින] or *Húniyam* [හූනියම්] is the name given to evils of whatever kind inflicted by the agency of charms......There are said to be 84,000 [*Húniyam* charms] of every degree of malignity, most of which more or less contribute to bring to an untimely death the person affected by this influence, though that event may be deferred for many years. (C. A. S. Jour. 1865-6, p. 68.)—*Hon. Sec.*

† *Húniyam kępíma* [හූන්යම් කැපීම].

‡ C. A. S. Jour. 1865-6, pp. 70-1.

§ *Pas ló* [පස් ලෝ].

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into the image at important parts of the body, such as the head or heart. These images, after the process of charming, are buried under a stile so that the intended victim may pass over it* and be thus affected. This "passing over" of the buried image is generally indispensable. After the charms have taken effect, the image is otherwise secreted.*

The image I now send was found in the trunk of a *Rukattana* tree.† An oblong hole corresponding in shape to the tin box holding the image had been neatly cut into the trunk of the tree in a direction S.S.W., and about two feet high from the ground. The box containing the image had been inserted inside this hole and a tin plate, covering the hole, neatly nailed over with copper nails.‡ It is of course absurd to suppose that this contrivance could have had any effect, but should the intended victim have met with an accident or stroke of disease, there would have been another instance of the potency of the *Húniyam*.

In the Society's Journal for 1865-66 will be found an exhaustive treatise on "Siṇhalese Demonology" by Dandris De Silva, Mudaliyár. This short introductory sketch is only intended to introduce the *Húniyam* image now sent, which is interesting as a specimen of one which had been actually uttered with malicious intent. When discovered it had evidently been long imbedded in the tree, and unless the particular *Yakadurá* who performed the devil-ceremony in this instance will volunteer a confession, no further light will be thrown upon the subject.

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* *Pannavanavá* [පන්නවනවා]. C. A. S. Jour. 1865-6, p. 71.

† *Alstonia scholaris, R. Br.*

‡ The annexed plate gives an exact size photograph of the image by the side of its tin "coffin." Nails pierce the head, heart, right side, chest, and feet, and threads are wound round the body from the neck downward.—*Hon. Sec.*

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A HU'NIYAM IMAGE.

(To face p. 118.)

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It may be noted that the natives of the Máldives, though they have been converted to the Muhammadan faith, still continue to practise the same class of incantations as the lower classes of the Siṇhalese. This *Húniyam* image may therefore possibly have been made by a native of the Máldives, many of whom live near the neighbourhood where the image was discovered, though this is unlikely. This is one of the many points of resemblance between the low-country Siṇhalese and Máldivians.*

NOTE.

[The Máldive Islanders—particularly those living on the Southernmost Atols, Huvadú (Suvádiva) and Aḍḍú, which have been least affected by foreign influence—retain to this day the character of being "great necromancers,"† as old Duarte Barbosa (A. D. 1501–17) described them three and a half centuries ago, and as the captive Frenchman Pyrard found them a century later (A. D. 1602–7).‡

The difficulty all the world over of eradicating long-established customs and deeply-rooted beliefs—more especially when these enter into the exigencies of every-day life—is an accepted fact, confirmed by the experience of ages.

* At Mr. Nell's request a brief note is added with the intention of partially illustrating the similarity between the superstitious practices of the Siṇhalese and Máldivians. The subject may be more fully dealt with hereafter.—*H. C. P. B., Hon. Sec.*

† "As gentes dellas nao tem armas, e sao homens fracos, mas muito engenhosos, *e sobre tudo grandes encantadores.*"—*Noticias das Naçoes Ultramarinas*, Tomo. II., p. 352, Lisboa, 1812.

‡ "Les Mathematiques y sont enseignées, et ils en font aussi grand estat, notamment de l'Astrologie, à laquelle plusieurs persones estudient, d'autant qu'à tout propos on consulte les Astrologes : il n'y en a pas vn qui voulust rien entreprende sans leur en auoir demandé aduis."—*Voyage de F. Pyrard*, p. 135, Paris, 1679."

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It need not, therefore, be a matter of surprise to find the rigorous monotheistic faith of Islám existing to this day side by side on the Máldive group with "the relics of idolatrous superstition,"—nay, more, to see the sacred Kurán itself prostituted to the unholy objects of devil worship.

The pilgrimage to Mekka and "the silly and ridiculous" ceremonies which have ever formed a necessary part of it, were but original threads of Arab idolatry, which expediency prompted the Prophet to interweave with his fabric of a purer religion.*

Nearly all orthodox Muhammadans have an implicit belief in what is termed "Divine magic" (*Ar-Rahmání*), "the sublime science" employed only for good purposes, but sternly denounce the practice of enchantment (*As-Sahr*) and of "Satanic" (*Shaiṭání*) and "Natural magic" (*As-Símiyá*) in general. All forms alike are supposed to derive greater efficacy from interlarding the usual mysterious words, numbers, diagrams, &c., of charms, with names of the Deity and passages from the Kurán.†

The two following philtres or love charms‡ come under the Sanskrit category of *Stambhana* or of *Vibhíshaṇa*—those intended to procure illicit sexual intercourse and effect discord.§ The appropriate demons invoked by the Siṇhalese are *Madana Yaksaniyó*, 'the She-Demons of Lust.' "These demons, when worked upon by certain charms, and propitiated with certain offerings and ceremonials, are supposed to use their power of seducing the affections of a man or a woman in such a manner that the person so influenced is said to find the power perfectly irresistible. There are hundreds of ways in which it is pretended this can be done."‖

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* See Sale's Koran, Preliminary Discourse, p. 94 ("Chandos Classics" Edition), London.

† Lane's "Arabian Nights," Vol. I., pp. 58-9, London, 1877.

‡ The transcript in Roman characters of the Máldive (Aḍḍú Atol) charms and the rough glossary, given below, will further enable Siṇhalese scholars to trace the philological connection between the two languages. Aḍḍú orthography differs considerably from the Málé (Sultan's Island) standard.

§ Dandris De Silva Guṇaratna, Mudaliyár, in Jour. C. A. S., 1865-6, pp. 53-4.

‖ *Idem*, p. 31.

MÁLDIVE MANTRAS.*

No. 1.

Gada istiri vari tura' kurákan haivakaru abaku de míhunge rúfa kurahai *hadduru harruḷi nuvá gihí badili elagoḍí* abu gahani.

Translation.

"To completely estrange a desirable woman (from her husband)—make a teak nail (and) an image of both persons, (mutter) '*hadduru harruḷi nuvá gihí badili elagoḍi,*' † and drive in the nail."

Glossary.

Abaku, abu, 'nail.' Cf. Malay *páku.*

Istiri, 'woman,' 'wife': S. ස්ත්‍රී [*stri.*]

Kurahai, lit. 'having made,' = *kurafá* (Málé), p. part. of *kuraṇ*: S. කරලා [*karalá*].

Kurákan—See *tura' kurákan.*

Gada, lit. 'health': not improbably = S. අගද [*agada*] (අ, negative, ගද disease.)

Gahani, 'strike': S. ගහනවා [*gahanavá*].

Tura' (*kurákan*) 'to disunite': S. තුරන් කරන්ඩ [*turaṇ karaṇḍa*].

De, 'two,' 'both:' S. දෙ [*de*].

Míhunge, gen. pl. of *míhá*; S. මිනිසුන්ගේ [*minisungé*], gen. pl. of මිනිහා [*minihá*] 'man.'

Rúfa, 'image': S. රූප [*rúpa*].

Vari, ? adv. 'greatly': S. වැර [*vęra*]; but *vari kuraṇ* 'to divorce' (Málé).

Haivakaru, 'teak,' (*Tectona grandis,* L.). Cf. Hind. *ságaun.*

No. 2.

Gada istiriye' liame karhi male' fari nuvanís kaḍágen au vaḷie' hanulaigen mi malu effurhu *Al Kadr Súra* lie ane' furhumati *Vajahatu* lie mi malu rúfa kurahá váhaka vará oḷun lie *Al Rahmán Súra* huswáden lie' vá' rónu' fas tan bede rakas boḍe' katiláeige lein

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* "Sorcery" is with the Máldivians *faḍita*—S. පණ්ඩිත [*paṇḍita*],—'*the learned* (science.)'

† The *mantra* or incantation proper; unintelligible. All else is "a sort of rubric," as with Siŋhalese charms (*vide* C.A.S. Journ., 1865-6, p. 57), in which the object is stated, and directions given for the *jíwama,* or "winding up."

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kaḷiko' dumarhí bávvai hikkai tin duvas vímái nagaigen gos múdu aḷani kakú fenu eḷi nama balai fonuvani fúḷu fenu eḷi nama audei.

Translation.

"Write (the name of) a desirable woman; pluck an unopened bud of the screw-pine flower; sharpen a new knife; on one side of this flower write *Al Kadr Súra*:* on the other side write *Vajahatu*;† make an image out of this flower; write particulars of the horoscope; write *Al Rahmán Súra*‡ from beginning to end; tie (the image) in five places with left-hand-(twisted) coir;§ cut the throat of a blood-sucker (lizard);‖ smear its blood (on the image); place it on a loft; dry (it) for three days; (then) take it and enter the sea—if (you) go in knee-deep (she) will send a message; if (you) go in to the waist (she) will come."

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* "Verily we sent down the *Korán* in the night of *Al Kadr*. And what shall make thee understand how excellent the night of *Al Kadr* is? The night of *Al Kadr* is better than a thousand months. Therein do the Angels descend, and the spirit Gabriel also, by the permission of their Lord, with his decrees concerning every matter. It is peace until the rising of the morn."—Sale's Korán, Chap. xcvii, p. 451.

† The *Vajahatu* is always recited by Muslims before commencing prayers. It forms part of *Al Bakr* ("Cattle") *Súra*:—"I direct my face unto him who hath created the heavens and the earth; I am orthodox, and not one of the idolaters ...... Say, Verily my prayers, and my worship, and my life, and my death, are dedicated unto God, the Lord of all creatures; He hath no companion. This have I been commanded: I am the first Moslem."—Sale's Korán, Chap. vi, pp. 96, 104.

‡ The Súra entitled "The Merciful," containing 78 verses. It somewhat resembles Psalm cvii, but is vitiated by including adoration for blessings of a sensuous paradise assured to 'the faithful.'—"Which, therefore, of your Lord's benefits will ye ungratefully deny?" See Sale's Korán, Chap. lv, pp. 394-6.

§ *Vá*, *vái* or *vátu rónu*, is coir twisted by the left hand upon the right: as opposed to right-hand-twisted coir called *kanái* or *kanátu rónu*.

‖ A blood-sucker or a chameleon plays a part in the Siŋhalese *húniyam* charm called *Lé káma bandhanaya* [ලේ කාම බන්ධනය].

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Glossary.

Au, 'new': S. අලුත් [*aḷut*].

Audei, '(will) come.' At Málé *ádé* is imp., 'come.' Cf. S. එවි [*évi*].

Ane, 'other': S. අනිත් [*anit*].

Aḷani, 'enter': perhaps contracted from *atoḷani*, = S. ඇතුල්වෙනවා [*ẹtulvenavá*].

Effurhu, '(on) one side' = *eke*' + *furhu*: S. එක පිටේ [*eka piṭé*]; *furhumati*. Cf. S මතුපිට [*matupiṭa*].

Eḷi, pret. of *alaṇ* (?) 'to enter.'

Oḷun.? The phrase *váhaka vará oḷun* (translated, 'particulars of the horoscope,') apparently means the day and hour of birth, and the auspicious or inauspicious position of the moon and planets, as affecting the victim, deducible from (her) horoscope. Compare the Siṇhalese use (C. A. S. Journ. 1865-6, pp. 71-2).

Kakú, 'knee': S කකුල [*kakula*] 'leg'; *kakú fenu*, 'knee-deep water.'

Kaḍágen, pres. part of *kaḍaṇ*, 'to pluck,' 'break': S. කඩාගණ [*kaḍágaṇa*].

Katiláeige (? *katilaigen*), pres. part. 'cutting the throat.'

Karhi, = *karhikeyo*, *Pandanus odoratissimus*, L., 'screw-pine': S. වැට කෙයියා [*vẹṭakeyiyá*].

Kaḷiko, 'hav. smeared,' Cf. S. ගාලා [*gálá*].

Gos, 'hav. gone,' p. part. of *dáṇ* 'to go': S. ගොස් [*gos*].

Tan, pl. of *tana*, 'place,' S. තැන [*tẹna*].

Tin, 'three': S. තුන් [*tun*].

Dumarhi, '(on) a loft': S. දුම [*duma*].

Duvas, 'days': S. දවස් [*davas*].

Nama, 'if': S. නම් [*nam*].

Nagaigen, pres. part. of *nagaṇ* 'to take.' Cf. S. අරගණ [*aragaṇa*].

Nuvanis, 'unopened.' Cf. S. නවම් [*navam*], නැවුම් [*nẹvum*] 'new.'

Fari, 'bud': S. පළු [*paḷu*].

Fas, '*five*': S. පස් [*pas*].

Furhumati. See above *effurhu*.

Fúḷu, 'navel,' 'waist'; *fúḷu fenu*, 'waist-deep water.' Cf. S. වලග [*valaga*], 'waist.'

Fenu, 'water: S පැන් [*pẹn*].

Fonuvani, '(will) send.' Cf. S. එවනවා [*evanavá*].

Balai, 'message,' 'messenger.' Cf. Páli, *balattho*; but also S. බැලයා [*bẹlayá*], 'hireling.'

Bávvai, p. part. 'hav. placed': S. බාවාලා [*bávála*].

Bede, p. part. 'hav. tied': S. බැද [*bẹnda*].

Boḍe (*rakas boḍe*), 'blood-sucker' (lizard, *calotes*): S. බොහොඩු [*bo-hoṇḍu*] 'chameleon.'

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Mi, 'this': S. මේ [*mé*].

Male, malu, 'flower': S. මල [*mala*].

Múdu, 'sea': S. මූද [*múda*].

Rakas, forms compound with *boḍe* (q. v.): probably = S. රකුස් [*rakus*], 'demon.'

Rónu, 'coir': S. රෙණ [*rẹna*], 'string,' 'cord.'

Liame, lie, 'hav. written,' p. part. of *liyaṇ*,—correct form *liyá, liyafá* (Málé)—S. ලියා [*liyá*]; *me* (in *liyame*) perhaps = S. ම [*ma*], intensive affix.

Lein, 'with blood': S. ලෙයින් [*leyin*].

Vará, ? See above, *oḷun*.

Vaḷie, 'knife.' Cf. Malay *pisau vali*.

Váhaka, 'words'—*váhaka-dakkaṇ* (Málé) 'to talk.' Cf. S. වාක්‍ය [*vákya*]. See above, *oḷun*.

Vá, 'left-hand': S. වම [*vama*]. At Maliku (Minakai) written *vái* or *vátu*.

Vímái, lit. 'there having been (3 days).' Cf. use of S. වෙලා [*velá*].

Hanulaigen, pres. part. 'sharpening': S. හණ [*haṇa*], 'whet-stone,' ලාගණ [*lágaṇu*], 'placing; ගාගණ [*gágaṇa*], 'rubbing,' used instead.

Hikkai, 'hav. dried,' p. part. of *hikaṇ* 'to dry.' Cf. Páli *sukka*.

Huswáden, adv. 'from beginning to end. Cf. S. හිස්ව [*hisva*], 'empty.'*]

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* Many words occurring in these *mantras* differ entirely from their equivalents given by Christopher in his "Vocabulary of the Máldivian Language" (J. R. A. S., Vol. VI. o. s., pp. 42-76), probably compiled at Málé. The dialect of Huvadú and Aḍḍú Atols approaches Siŋhalese more closely than that of the rest of the group lying to the North.

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NOTE ON THE "MI'RA' KANTIRI" FESTIVAL OF THE MUHAMMADANS.

By A. T. Shams-ud-di'n.

(*Read October 6th*, 1881.)

This feast is annually held in Colombo at the Maradána Mosque during *Jamád-ul-ákhir*, the sixth month of the Muhammadan year, in memory of the saint Mírá Sáhib, whose miracles are well known to the Muhammadans, and whom they esteem as a great *Walí*.* His sepulchre is at Nágúr, near Nágapatam.

The festival† commences on the evening the new moon becomes visible in the month of *Jamád-ul-ákhir*, and lasts till the tenth of the lunar month. Five or six days previous to the new moon they erect a flag-staff, and in the evening of the new moon day the sacred banners are conveyed in solemn procession, attended by a ceremonious display of music, artificial trees, &c. After having perambulated the town in great pomp and state, the procession returns to the place where the flag-staff is erected. There the *Fáthihah* or opening chapter of the Kurán is recited in the name of the saint, and the sacred flag is hoisted.

In other parts of the Muhammadan world also, as at Nágúr, those Musalmáns who venerate this saint set up a flagstaff and annually repeat the *Fáthihah* in his name. On the night of the 10th a great feast is held on account of its being the day that the saint departed this life. The Mosque is illuminated and all kinds of sports take place, which attract crowds of people

* "The favourite of heaven."

† Regarding these annual festivals (*Mólids*) held in commemoration of the birth of Muslim Saints, see Lane's Arabian Nights, Vol., I., Chap. iii., Note 63, p. 216.—*Hon. Sec.*

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to the spot. In short, the whole town is awake that night, and presents a scene of bustle and confusion. The slow murmur of human voices rising at times like the waves of the ocean, and mingling with the clear voices of the ubiquitous sherbert vendor and roasted gram seller—the invariable concomitants of a Ceylon crowd—renders the scene perfectly picturesque. Moreover a *kúḍu* is constructed in honour of this saint. This is a frame-work of bamboo, in the shape of a pagoda, made with a sort of network of paper nicely clipped and pasted on it. It is further ornamented with different kinds of coloured paper, formed into various devices, tinsel fringes, &c. When the whole is lighted up within and without, it has a beautiful appearance.

The Musalmán ship captains and sailors are in the habit of making vows and oblations in the name of this saint; *e. g.*, when they meet with any misfortune at sea, they vow that should the vessel reach the desired haven in peace, safely with their property and cargo, they will spend a certain sum of money in offering *Fáthihah* to him.*

There is a tradition in general reception among the Moors, that in former times the inhabitants of the Máldives were tormented by a demon, to whom they were compelled to sacrifice a female every year; but this saint, a descendant of the prophet, having arrived in the Island, attacked and overcame the demon, and that in return for this service the whole of the inhabitants

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* "Before a voyage is undertaken, an offering is made to some saint for success, and in danger or distress the mariners trust chiefly in the efficacy of vows or offerings to the tombs of some personage (dead or living) eminent for piety. We are informed of large sums given as votive offerings made during boisterous weather to an old priest resident at Calcutta. All moneys paid at Málé in fulfilment of such vows go to the priest." (Christopher and Young, Memoir on the Máldive Islanders, Trans. Bombay Geo. Soc. 1836-8, p. 75.)—*Hon. Sec.*

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became converted to Islám, the propagation of which Mírá Sáhib had in view in visiting them.

The Máldivians pretend that this saint is buried in their own soil, but the Moors will have it that he was buried at Nágúr on the Coromandel coast, where there is a stupendous mosque erected in honor of him, and which is the resort of vast multitudes of Muhammadans from various parts of the world. The miracles performed by this saint were innumerable.

NOTE.

[According to a Tamil version of an Arabic biography of this saint,* Mírá Sáhib was born at "Māṇikkapuri" on the 9th *Jamád-ul-ákhir*, A. H. 910 (A. D. 1504), and died on the 10th of the same month, A. H. 978 (A. D. 1570). He is known to his votaries under several names, *e.g.*, Hazrat Mírá Sáhib, Shaikh 'Abd-ul-Kádir, Sául Hamíd, &c.

Among the miraculous adventures attributed to the Shaikh is included a visit to the Máldives, where, after thwarting the treachery of the King and his subjects, he was enabled to win them over to Islám by ridding the Islands of a dreaded *Jinní*.†

It should be noted, however, that the account of this conversion, though sufficiently quaint to warrant its insertion here *in extenso*, is manifestly nothing more than the plain unvarnished legend related by the Arab traveller Ibn Batúta, as then (*circa* A. D. 1344) current among the Islanders‡ popularised and assimilated to the familiar Arabian Nights' Tale of the Fisherman, the *'Ifrít*, and the bottle of brass.

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* *Kalaṛattu Miṛāṉ Sákipu A'ṇḍavaravarkaḷ káraṇa-sarittiram*, Káraikkál, A. H. 1293 (A. D. 1876).

† Evidence is adducible that the Máldivians were converted to Muhammadanism not later than A. D. 1244. See "The Máldive Islands" (Ceylon Sessional Papers, 1881) and Gray, J. R. A. S., Vol. X. N. S. 1878, p. 177.

‡ See Lee's "Travels of Ibn Batúta," p. 179, London, 1829; and Gray (J. R. A. S., Vol. X., N. S. pp. 180–1) translating the French Editors' *Ibn Batoutah*, Tome IV., pp. 126–9. Paris, 1879.

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The Tamil-Arabic story runs as follows :—

முகல்லதீவு புக்கிய சரித்திரம்.

கலறத் சாஹுல் கமீது ஆண்டவரவர்கள் பொன்னாணியின் கண்
ணுற்ற செய்யிது சைனுத்தீன் மகுதூ முதலியவர்களுக்கெல்லாம் பய
ணஞ்சொல்லிக்கொண்டு அவ்விடத்தகன்று பாசடைச்சோலையின்கண்
கனிவகைகளருந்தி தபோதனர்சூழ நடந்து கடற்கரை யருகிலாகி
நோக்குமிடத்து சாகரமார்ப்பரிப்போடிருக்கக் கண்டு முகல்லதீவுக்
கேகவேண்டுமென்ற வெண்ணத்துடன் ஆண்டவனை நாடி அவ்விடத்தி
லிரண்டு றகஅத்துத் தொழுது கலறத் யூசுபு சாகிபு அவர்கள் முதலிய
வர்களை நோக்கி "நீங்கள் விழிகளைமூடிக்கொண்டு இந்த லவணசமுத்
திரத்திற் கால்களைவைத்து என்பின்றுடர்ந்துவாருங்களெ" ன்றிசைத்து
பிஸமிற் சொல்லி முந்தி ஆண்டவரவர்கள் தங்களின் பாதகமலங்களை
வைத்துநடக்க மற்றவர்கள் பின்றுடர்ந்தார்கள். கண்ணிமைக்குமுன்
ஆண்டவரவர்கள் முபாறகான வாயினுல் தபோதனர்களை கண்விழிக்
கச்சொல்லி யேவினுர்கள். அவர்கள் விழித்துப்பார்க்க முகல்லதீவின்
கரையிலிருக்கக்கண்டு மிகுந்த மகிழ்ச்சிகொண்டார்கள். அந்நகரதி
பன்முதலிய காபிற்கள் கலறத்தவர்கள் கூட்டத்துடன் வந்திருப்பதைக்
கண்டு "நம்நகர்மேல் சண்டைசெய்ய வந்திருக்கிறுர்களெ" னவொருவ
ரோடொருவர் பேசிக்கொண்டு இவர்களையெல்லாந் தந்திரகொலைசெ
ய்யக்கருதி கனிவர்க்கங்கள் முதலிய தீன்பதார்த்தங்களில் கொடூரமா
ன நஞ்சுகளை யேற்றி யெடுத்துக்கொண்டு அரசன்முதல்நகரார்களெல்
லாங்கூடி எதிர்காண வருபவர்களைப்போல கலறத்தவர்களிடத்திற்செ
ன்று மிகுமரியாதையுடன் முன்நின்று கொடுவரும நச்சுப்பதார்த்தங்
களை முன்பில்வைக்க கலறத்தவர்கள் அறிந்து மறியாதவர்கள்போல
பிஸ்மிற் சொல்லி அப்பதார்த்தங்களில் தங்களின் முபாறகான கரத்
தைவைத்தெடுத்துப் புசித்துவிட்டு மற்றவர்களுக்கும் கொடுக்க அவர
வர்களும் புசித்து மகிழ்ச்சிகூர்ந்தார்கள். இது கண்டு அவ்வரசன் முத
லியவர்கள் மனங்கலங்கி "இவர்கள் பெரியோர்களானதால் நாம் செய்
தமோசத்தை யறிந்து வெளிவிடவில்லை" யென்று எண்ணிக்கொண்டு
போய்விட்டார்கள்.

Translation.

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*The Visit to Máldive Island.**

Hazrat Sául Hamíd, bidding farewell to Sayyid Zain-ud-dín Makhazam and the rest who dwelt at Poṉṉáṇi,† left that place, and

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* *Lit.*—'The account of entering Máldive Island'; முகல்லதீவு [*Mukalla-tívu*] = *Mahal-diva*, i. e., Málé (Sultan's Island).

† பொன்னாணியின் *Poṉṉáṇiyin*, 'at Poṉṉáṇi,' on the Malabar coast. "It is inhabited almost exclusively by Muhammadans (Moplás) .. and is the centre of Musalmán education on the coast."—Hunter's "Imp. Gaz. of India," Vol. VII., p. 377.

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feeding on the various fruits of the leafy grove, surrounded by his devotees, reached the sea-shore. Perceiving that the sea was boisterous and having a mind to visit Máldive Island, (the Shaikh,) after meditating upon God and performing the prayers of two *raka't*,* looked at Hazrat Yúsuf Sáhib and the others, and said: "Shut ye your eyes; and placing your feet in the salt sea follow me." The Sáhib—exclaiming 'In the name of God!†'—first set his lotus-like feet in the water and walked, the others following him. Before the twinkling of an eye the Shaikh with his holy‡ mouth commanded the devotees to open their eyes. When they looked and saw that they were on the shore of Máldive Island they rejoiced exceedingly. But the Ruler of that country and the other infidels,§ seeing Hazrat Sáhib come with a company, spoke one with another: "They are come to make war on our land"; and, intending to kill them by stratagem, introduced deadly poisons into fruits and other eatables. Taking these, the King and the rest of the inhabitants approached Hazrat Sáhib with great respect, as though they had come to welcome them, and set before them the poisoned viands they had brought. But the Sáhib—although cognizant (of their treachery)—feigning ignorance, saying 'In the name of God'! and laying his holy hands on the food, ate it, and handing to the others they too ate and rejoiced. Seeing this, that King and his subjects were perplexed and departed,

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* "The Muslim has to perform [five times a day] certain prayers held to be ordained by God, and others ordained by the Prophet; each kind consisting of two, three, or four 'rek'ahs,' which term signifies the repetition of a set form of words [*Farz*, *Sunnat*, *Nafl*, or *Witr*], chiefly from the Kurán, and ejaculations of 'God is most great'! &c., accompanied by particular postures."—Lane's "Arabian Nights," Vol. I., p. 16. Introduction, Note 1. See too Hughes' "Notes on Muhammadanism," pp. 104-118, London, 1877.

† பிஸ்மில் [*Pismil*]: Arabic *Bismilláh*—the usual Muslim ejaculatory prayer preceding any important action.

‡ முபாறகான [*mupáṛakáṉa*]: Arabic *mubárak*, "holy," "blessed."

§ காபிற்கள் [*kápiṛkaḷ*]: Arabic *káfir*, "infidel,"

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saying "These men are saints,* who, though aware of our deceit, did not reveal it."†

ஜின்னையீடழித்த சரித்திரம்.

முகல்லதீவின் கண்ணுற்ற காபிர்கள் நேர்வழியிலாகவும், அந்நக
ருளவிடர் தவிரவும் ஒருநாள் கலறத்மீறன் சாகிபவர்கள் சிலபக்கிறுக
ளுடன் தெருவீதிவரும்போது ஒரு வீட்டில் அந்நகராதிபனின் சேவகர்
அவ்வூரார்களெல்லாருங் கூடி அங்குற்ற ஒரு கன்னிஸ்திரியை கயிறு
கொண்டு கட்டப்போகிறார்கள்; பெண்ணின் தாய் மனம்வருந்தி வயிற
லைந்தேங்கியழுகிறாள்; அதுகண்டு கலறத்தவர்கள் அங்குளரைவிளித்து
"இதென்ன" வென்க, அவர்கள் "இவ்வூரில் மகாபெரிய ஒருஜின்னுண்டு,
அது ஒரு வருடத்திற்கொருதரம் இவ்வூர்ப்புற மிருக்கின்ற தேவால
யத்திற்குவரும், அதற்காக ஒரு பெண்ணைச் சோடித்துப் பெலிகொடு
க்கிறது, அப்படிக்கொடாவிட்டால் அந்தஜின் ஊருக்குள்வந்து அழிச்
சாட்டியஞ்செய்யும், இஃது பூர்வீகமாய் நடந்துவருகின்றது. ஆதலால்
முறைவண்ணமாகக் கன்னிஸ்திரிகளை கொடுத்துவருகிறோமிப்போது
இப்பெண்ணின் முறையானதினாலே யிங்கடைந்து இப்பெண்ணைக்கொ
ண்டுபோக எத்தனஞ்செய்கிறோமெ" ன்றார்கள். கலறத்தவர்கள் அக்கா
பிர்களைநோக்கி "இக்கெடுதியான காரியத்தைச்செய்ய வேண்டாமெ" ன்
றுவிலக்கி "அப்பெண்ணை யோராடவனுக்கு மணமுடித்துக் கொடுங்க
ளெ" ன்றுரைத்து விட்டேகினார்கள். அக்காபிர்கள் கலறத்தவர்களின்
காரணீகங்களை நன்று யறியாதவர்களானதால் ஆண்டவரவர்களின்
நன்மொழியை விசுவசிக்காமல் எப்போதுஞ் செய்வதுபோல் அப்
பெண்ணையலங்கரித்து இறுகக்கட்டிச் சிவிகையிலேற்றிதீவிகைகள் பிற
ங்க வாத்தியங்கள் கறங்க ஊருலாவி ஊர்ப்புறமுற்ற கோயிற்குள்
அப்பெண்ணை வைத்துவிட் டவரவர்க ளில்லிற்சேர்ந்தார்கள். இச்சங்க
திகளை கலறத் மீறன்சாகிபவர்கள் ஞானதிஷ்டியினாலறிந்து அச்ச
முற்ற இரவின்கண் அற்புதனை அகத்திலெண்ணி அத்தமதிற்கூசை
சித்தம்மகிழ்ந்தெடுத்து உத்தமர்களின்றி முத்திபெற்றவள்ளல் தனி
யேநடந்து அப்பெண்ணுற்ற விடத்திற்சென்றுற்றார்கள். அத்தரு
ணத்தில் அந்த ஜின்னானது உத்தண்டத் தொனியுடன் அக்கன்னி
யைநோக்கி வரக்கண்ட மீரான் கமீதொலி ஆண்டவரவர்கள் அந்த
ஜின்னை நோக்கி "அடா! சைத்தானே நீ பொறுதிசெய்; அப்பெண்
ணிடத்தணுகாதே" யென்றார்கள். அச்சொற்கேட்டந்த ஜின் மன
மருண்டு உடற்றளர்ந்து முகஞ்சாம்பி ஆண்டவரவர்களின் பாத தா
மரையிற் சாஷ்டாங்கஞ் செய்தது. கலறத்தவர்கள் அந்த ஜின்னை
நோக்கி, "அடா! மல்வூனே, இக்கூசைக் கொண்டுபோய் எதிரிலி
ருக்கின்ற ஏரியிற்றண்ணீ ரெடுத்துவா" வென்க; உடனே அந்த ஜின்
கூசைக் கையிலெடுத்து மனுரூபங்கொண்டு அவ்வேரியிற்சென்று

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* பெரியோர்கள் [*périyórkal,*], lit. "great men."

† Compare the adventure of Es-Sindibád and his companions (4th Voyage) on the Island of the Cannibals (*Seksar* = ? Sumatra).—Lane's "Arabian Nights," Vol. III., p. 37.

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கூசையிட்டுத் தண்ணீரள்ள, அவ்வேரியின் தண்ணீரடங்கலும் கூசி
னுள்ளாகிவிட்டது. அதைக்கண்டு அந்த ஜின் ஆச்சரியமடைந்து அக்
கூசைக்கையிலெடுக்க வராததினால் மீட்டுந் தன் ஆக்கிரமங்களைக்
கொண்டு தூக்கியும் எவ்வளவும் நகராததினாலே ஜின் வலிகுறைந்து
மக்கூசைவிடா திழுத்துக்கொணடு நிற்கும்போது, அத்தீவிலுள்ளவர்
கள் வழக்கம்போல் மூன்றாஞ்சாமத்திற் குடங்களை எடுத்துக்கொ
ண்டு தண்ணீரள்ள அவ்வேரிக்கரையை நண்ணி நோக்குமிடத்து
அவ்வேரி புனலின்றி வறண்டிருப்பதையும் இந்த ஜின் மனிதர்போல்
நின்று கூசுடன் மல்லாடுவதையும்பார்த்து விபரீதமாகி நின்றார்கள்.
அந்த ஜின் தன்னாற்கூடிய மட்டில் கூசையெடுத்தும் வராமையால்
உடலயர்ந்து கலறத் காதிற்கன்ஜ சவாய் நாயகமவர்களின் றிருச்சமு
கத்திலாகி, நடந்தவை நவில கலறத்தவர்கள் "அடா! சைத்தானே, நீ
போய் நமக்குரிய பிஸ்மிலை யுன் வாயினாற்பகர்ந்து அக்கூசைக் கவிழ்
அதனுட்பட்ட நீரெல்லாம் ஓடிப் போகும், அப்பாலும் பிஸ்மிற்
சொல்லி நீர்மொண்டுவா" வென்க; ஜின்போய் அவ்வாறியற்றி புனற்
கொடுவந்து கலறத்தவர்கள் முன்பிலாக்கிற்று; கலறத்தவர்கள் அத்த
ண்ணீரெடுத்து ஒலுச்செய்யும்போது அந்த ஜின தன் மூடப்புத்தியினால்
இக்கூசினுட்புகுந்து அதனுள்ளுறும் விஞ்சையை நாமறியவேண்டு
மென்றெண்ணியிருந்து ஆண்டவரவர்கள் ஒலுச்செய்து முகிந்தவுடன்
"ஆண்டவர்களே, இக்கூசினுள் நான் நுழைந்து பார்க்க உத்தரவுதரவே
ணுமெ" ன்றது, கலறத்தவர்கள் "நல்லதுபுகுதெ" னறார்கள். அந்தஜின்
தன்னுடலை யொடுக்கிக் கூசினுட்புகுந்தது. கலறத்தவர்கள் அக்கூசி
ற்கு மூடி போட்டுவிட்டு சுபுகு தொழுது கொண்டிருக்கும்போது அத்
தீவார் வழமைபோல் சவ மெடுப்பதற்குரியவைகள் கொண்டுவந்து
பார்க்குமிடத்தில், அப்பதிவிரதை இரவையில் வைத்ததுபோற் சீவித்தி
ருப்பதைக்கண்டு புதுமையாகியவளை யடுத்திருந்து நடந்தவைநவில
ன்க; அக்கன்னி இரவையில் நடந்த காரணங்களைச்சொல்ல அவ்வூரார்
கேட்டு "அந்தஜின எங்கேயிருக்குதெ" ன்க அவள்கலறத்தவர்களைச்சுட்
டி "அக்காரணீகரின் சமுகத்திலாய கலசத்தடைபட்டிருக்கிறதெ" ன்றா
ள். அத்தீவிலுளார் மிகமகிழ்ந்தகங்குளிர்ந்து, அப்பெண்ணின் கட்டுக
ளையவிழ்த்து தங்களுடன்கூட்டிக்கொண்டு அற்புதக்கடவுளின் அருட்சுர
ந்த பொற்புறு வள்ளலின் பொன்னடி வணங்கி மிகு துரிதமாய்நடந்து
அத்தீவரசனிடத்தில் இச்சங்கதிகளைப் பகர்ந்தார்கள். அவன்கேட்டான
ந்தமாகி மந்திரர்புரோகிதர் மற்றுந்தலைவர் வணிகர்சூழ கால் நடை
யாக ஓடோடியும்வந்து ஆண்டவரவர்களைக் கண்டு "எங்களுக்குற்ற தீங்
கை நீக்கிவைத்த நாயகரேயென்று பாதம்பணிந்து, எங்களை யிரட்சிக்க
வேணடும் நாங்களுங்கள் அடைக்கலமாகினோம், தாங்களிட்டகட்டளை
ப்படி தவறாது நடப்போமெ" ன்றுரைத்து நின்றார்கள். கலறத் மீரான்
சாகிபவர்கள் அவ்வரசன முதலியபேர்களுக்கெல்லாம் கலிமாவென்
னுந் தேவாமிர்தத்தைப் புகட்டி நேர்வழியிலாக்கினார்கள். அத்தீவிலு
ள்ள கோயிற்களையெல்லாமிடித்து பள்ளிகட்டிவித்து அவ்வரசனைநோ
க்கி "நீயே செங்கோற்செய்து குடிபடைகளுக் கொத்தாசையாக விரு"
வென்றுசிகூறிச் சிலநாளங்குற்றார்கள். இராஜா முதலியவர்கள் வந்து
கலறத்தாணடவரவர்களை நோக்கி "எங்களின் நாயகமே இச்சத்துரு
வாகிய ஜினனை யிங்கிவ்வாறு வைத்திருந்தாற் பின்னுக்கென்னமோ
சஞ்செய்யுமோவென்ற வச்சமெங்கள் மனதைக் கலக்கின்றது! தாங்க
ளெவ்வாறுரைக்கின்றீர்களோ அவ்வாறிசைந்து நடத்துகிறோமெ" ன்க ;

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கலறத்தவர்கள் "இந்த ஜின் அடக்கமாயிருக்கின்ற நகரத்தை ஒரு குந்த றாவிலேற்றிக்கொண்டுபோய் காலிக்கப்புறமுள்ள கடலிற் றாழ்த்திவிட் டுவாருங்களென" ன்க; அந்நகரார் "ஆண்டவர்களே நாங்களெந்நேரமும் கடலோடித் திரிகின்றவர்கள் இந்த ஜின் கடலிலிருந்துகொண்டு எங்க ளையென்னபண்ணுமோ!" வென்றார்கள். கலறத்தவர்கள் "உங்களை யா தொன்றுஞ் செய்யமாட்டாது, உங்களின் குந்தறாக்களுக்கு இனியொரு க்காலுங் கடலில் அயோக்கியமில்லை" யென்க. அவ்வூரார் கலறத்த வர்களின் முபாறக்கான வாயினாற் சொற்றவை யொருக்காலுந் தவறா தென்றெண்ணி மகிழ்ச்சிகூர்ந்து அக்கூனை குந்தறாவிலேற்றி கலறத் தவர்கள் கைக்கினைசெய்த கடலிற்றாழ்த்தி விட்டுவந்து மிகமகிழ்ந்து கலறத்தவர்களை வாழ்த்திப் புகழ்ந்துற்றார்கள்.

Translation.

*The Destruction of the Jinni.**

In order to convert the infidels dwelling in Máldive Island, and also to remove the danger in that country (Hazrat Mírán Sáhib performed the following miracle):—

Passing one day down the street, attended by a few Fakírs, (the Shaikh) observed in a house the soldiers of the King of that country and the inhabitants together going to bind a maiden with ropes, and the mother of the girl sad of heart crying piteously in her distress. Seeing this, Hazrat called to those persons, "What meaneth this?" They replied, "In this country there is a monstrous Jinní† who once

* For the legendary account of the conversion of the Máldive Islanders to Muhammadanism by Abú'l Barakát, the Barbar, see references under ‡ *ante* p. 127.

† The Muslims in general believe in three different species of created intelligent beings, viz:—Angels (*Máláïkah*) who are created of light; Genii (*Jinn*), who are created of fire; and men (*Ins*), created of earth. Some hold that the Devils (*Shaiṭáns*) are distinct from Angels and *Jinn*. The species of Jinn (said to have been created some thousand years before Adam) consists, according to tradition, of five orders:—1. *Jann;* 2. *Jinn;* 3. *Shaiṭán;* 4. *'Ifrit;* 5. *Márid*—the most powerful. There are good and evil Genii. If good, they are exceedingly handsome: if evil, horribly hideous. At pleasure they become invisible, or disappear in earth or air; and appear to mankind commonly in the shapes of serpents, dogs, cats, or giants. Their chief abode is said to be in the mountains of Káf, which encircle the earth. (See the full Note 21, Lane's Arabian Nights, Vol. I., pp. 26-33.

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a year comes to the temple which is outside the city.* On that account a virgin is adorned and offered to him as a sacrifice; otherwise that Jinní will enter our country and harass us. This custom has obtained from the time of our ancestors. We therefore give our maidens by turns. As it is now this girl's turn, we have come here and are preparing to take her away." Hazrat, looking on the infidels, forbade them, saying, "Do not this wicked act, but marry ye the maid to a young man," and went away.

But those infidels disregarded the righteous words of the Sáhib, being quite ignorant of his previous miraculous acts. According to their wont they adorned the girl, bound her tightly, and having placed her in a palanquin paraded her through the country with music and lighted torches†; finally, leaving her in the temple which is outside the town, they departed to their respective houses.

Hazrat Mírán Sáhib, aware of these circumstances by divine intuition, meditating on the wonderful God, in the dread night took a goglet joyfully in his hand, and walked alone to the place where the girl was kept.‡ At that juncture the Jinní approached with fearful noise, coming to gaze on the maid. Mírán Hamíd seeing him said, "O Shaiṭán, be patient; approach not the girl." Hearing those words the Jinní, alarmed, confused in mind, trembling, with face distorted, made obeisance at the lotus feet of the Sáhib.§ Hazrat looking on the Jinní said "Take this goglet, O Accursed,‖ and fetch water from the tank which is opposite." The Jinní, at once assuming human shape, took

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* "There appeared to them every month an evil spirit, who came from the sea, resembling a ship filled with lamps." (Gray, J. R. A. S., Vol. X. N. S. p. 180, translating *Ibn Batoutah*, Tome IV., p. 126). தேவாலயம் [*Tévâlayam*] = A temple dedicated to Hindú or local *Deviyó* or gods. Ibn Batúta has *boudkhánah* (Arabic), "Idol temple."

† "........................... carried as a bride,
With music and with litters gaily dight."

‡ Abú-'l-Barakát, it will be remembered, took the place of the old woman's daughter, and worsted the demon by reciting "the glorious Kurán."

§ "............... for spirits feel all force divine,
And know the sacred presence of the pure."

‖ மலூனே [*malvúné*]: Arabic *malvún*, "curse."

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the goglet in his hand and went to the tank. But when he dipped the goglet to draw water, all the water of the tank flowed into it. Perceiving this the Jinní was filled with wonder, because the goglet did not come with his hand nor yield in the least though he lifted it with all his might. While the Jinní was standing with diminished strength without releasing his hold on the goglet, the Islanders, taking their waterpots as usual and going to the tank to draw water at the third watch, seeing the tank dry and the Jinní in human form standing tugging at the goglet, stood terrified. Because the goglet did not yield, although he tried his utmost to lift it, the Jinní returned to the holy presence of Hazrat and informed him of what had happened. "Go, Shaiṭán," said the Shaikh, "and say our (Muslim) '*Bismilláh*' ('In the name of God!'), and the water in the goglet will run out; again say '*Bismilláh*,' draw water and come." The Jinní went, did as directed, and bringing water placed it before Hazrat, who took it and made his ablutions.* The Jinní, in his foolishness thinking 'I will enter the goglet and see the wonder inside,' as soon as the Sáhib had finished, said "Master, be pleased to allow me to enter this goglet." As Hazrat said "Well, enter," the Jinní contracted his body and crept into the goglet.† Whilst the Shaikh, having clapped on the stopper, was performing his prayers‡ those Islanders, as usual, brought the requisites for taking away the corpse. But when they saw the girl alive, as left the night before, they were astonished, approached her and asked what had occurred. Having heard her relate

* ஒழு [*olu*]: Arabic *wuzu*, "the ablution of face, hands, feet, &c., necessary before every time of prayer." (See Hughes' Notes on Muhammadanism, p. 105.)

† கூசா [*kúsá*], an earthen water-bottle; whereas the one which contained the 'Ifrít in the "Story of the Fisherman" (Arabian Nights) was of brass (*kumkum*.)

‡ சுபுகு [*súpuku*], the Muslim morning prayer. "Glorify God when it is evening (*masa*) and at morning (*subh*)—and to him be praise in the heavens and in the earth—and at afternoon (*'ashi*) and at noontide (*zuhr*)." —Súrat-ur-Rum (xxx), 17.

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the events of the night, the Islanders asked, "Where is the Jinní?" She replied, "He is shut up in the goglet which is in the presence of the deliverer," pointing to Hazrat. The Islanders, rejoicing exceedingly, with gladdened minds untied the bonds of the girl, and taking her with them worshipped the golden feet of the bountiful benefactor who abounded in the favour of the wonderful God; then very hastily went and narrated the circumstances to the King of the Island. He, rejoicing when he heard, surrounded by his ministers, other chief men, astrologers, and merchants, came quickly on foot, and seeing the Shaikh, worshipped him, saying "O lord who hast removed the danger that threatened us, be pleased to save us: we are come under thy protection: we will without fail perform whatever thou commandest." Hazrat Mírán Sáhib, having fed that King and all his subjects with the divine ambrosia called *Kalimah*, caused them to come into the right way,* and, having broken down all the temples in the Island, built mosques. Looking at that King he said, "Do thou reign alone and be a help to thy subjects"; (then) blessed them, and abode (there) a few days.† The King and the other inhabitants, however, came to the Sáhib and said "O lord, the fear of the harm he will work in the future distresses our minds, should we keep our enemy the Jinní here thus; we will do whatever thou biddest us." Hazrat replied, "Load the goglet in which the Jinní is enclosed in a *gundara*,‡ and having taken and sunk it (in the sea) beyond Galle,§ return." But those people said

* "When any one is converted to Islám he is required to repeat the *Kalimah*, or Creed :—*Lá-iláhá-il-lal-laho Muhammad-ur-Rasúl-Ullah.* 'There is no deity but God, and Muhammad is the Apostle of God.'"—Hughes' Muhammadanism, p. 102.

† Ibn Batúta who styles the Máldive Sovereign, converted by the Maghrabin, *Ahmed Chenourázah* [Shanurázah = ? Senarat], saw the record of the conversion in the chief Mosque at Málé (A. D. 1344).

‡ குந்தரா [*kuntaṛá*], the term applied to Máldive boats. The Sinhalese call these Islanders commonly *Gundara-kárayó* 'the *gundara* (boat) men.'

§ காலி [*Káli*], the modern Point-de-Galle.

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"O master, we are always traversing the sea; should this Jinní remain in the sea, how much hurt he will do us!" "He will do no hurt to you or your *gundaras* hereafter," replied the Shaikh. The inhabitants, thinking that the words uttered by the holy mouth of Hazrat will not fail, rejoiced, and shipping that goglet on a *gundara*, sank it in the sea, as directed by the Sáhib; then returned praising and applauding him.—*H. C. P. B., Hon. Sec.*]

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SERICULTURE IN CEYLON.

By J. L. Vanderstraaten, M.D.

(*Read October 6th*, 1881.)

Sericulture, or, the raising of silk-worms, is derived from *Seres*, 'Chinese,' and *cultura*, 'culture,' because "silk" came from the Chinese word *Se*, which signifies 'silk.' The name, therefore, of the great Empire of China derives its name from the great silk industry. The discovery of the uses to which the cocoon of the silk-worm might be applied appears to have been first made in China by an Empress, who was the first to unravel the filmy thread, and to work it into a web of cloth, about 2,700 years before the Christian era.

In the middle of the 6th century, the Western world received the great boon of a supply of silk-worms' eggs. These were secretly conveyed from Semida, between Tartary and China, to Constantinople, by two Persian monks, who concealed the eggs in a hollow cane. At the proper season they were hatched, and the caterpillars were fed with the leaves of the wild mulberry tree. From this small commencement the myriads of silk worms have sprung, which, throughout Europe and Western Asia, have met the continual demand for silk. The introduction of silk into Europe occurred about the year A. D. 552, in the reign of Justinian, and we find from Tennent's History of Ceylon, (Vol. I., p. 569) that the earliest record made of the introduction of silk into the Island of Ceylon, was in the reign of Justinian, by Cosmas, an Egyptian merchant, who published the narrative of Sopater, a Greek trader, whom he had met at Adule in Ethiopia, when on his return from Ceylon. Sopater told Cosmas that, from China and other emporia, silk and other articles named by him were imported into Ceylon.

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I have searched for information on the subject of Sericulture, or silk, in all the works relating to Ceylon that I could find in the Library of this Society, and in the Colombo and Colonial Medical Libraries. I have looked into Baldæus, Knox, Valentyn, Percival, Cordiner, Davy, Lee's translation of Ribeyro, Marshall, Forbes, Knighton, Pridham, Hoffmeister and Tennent, but I have only been able to glean the following scanty information on these subjects.

In Valentyn's History, published in 1663, there is the following reference to Sericulture :—"In Jaffnapatam experiments are made to nourish the silk-worm, and obtain by it a source of livelihood. Mulberry trees have been planted here and in many other places, and they appear to thrive well. In January and February the worms are transported from Jaffna, and other small insects can be collected here. These are occupations which are interesting, and can be undertaken with little pains and at small cost."

I find from the Appendix to Lee's translation of Ribeyro's History of Ceylon, that in March, 1740, the Governor Baron Van Imhoff left the following memorandum on silk for the information of his successor :—

"Silk has not been so successful as we anticipated when we began to grow it here."

In 1849, Pridham mentions (Vol. I., p. 374) that "on account of the dryness of the Northern Province, the culture of the mulberry plant might be almost indefinitely extended by the introduction of the silk-worm, and silk be rendered one of its leading staples, instead of being, as is now the case, completely neglected. The mode of culture practised in Hindostan, as being the most simple, will be at first the best-adapted for the native agriculturist, who has to acquire skill and practice ere he can be expected to improve upon Oriental methods. Much depends upon the abundance of cooly labour, which may be further cheapened by employing children to

prepare and lay down the sets as soon as the nurseries of the mulberry plant are sufficiently stocked to admit of the operations of the planter."

From Sir J. E. Tennent's "Natural History of Ceylon" I have obtained the following description of the Silk Moths found here :—

"Among the strictly nocturnal *Lepidoptera* are some gigantic species. Of these, the cinnamon-eating *Atlas* often attains the dimensions of nearly a foot in the stretch of its superior wings. It is very common in the gardens about Colombo, and its size, and the transparent talc-like spots in its wings, cannot fail to strike even the most careless saunterer. But little inferior to it in size is the famed *Tusseh silk-moth* [*Antherœa mylitta*, Drury,] which feeds on the country almond (*Terminalia catappa)* and the *palma christi* or castor-oil plant ; it is easily distinguishable from the Atlas, which has a triangular wing, whilst its is falcated, and the transparent spots are covered with a curious thread-like division drawn across them.

" Towards the Northern portions of the Island this valuable species entirely displaces the other, owing to the fact that the almond and *palma christi* abound there. The latter plant springs up spontaneously on every manure-heap or neglected spot of ground ; and might be cultivated, as in India, with great advantage—the leaf to be used as food for the caterpillar, the stalk as fodder for cattle, and the seed for expression of castor oil. The Dutch took advantage of this facility, and gave every encouragement to the cultivation of silk at Jaffna.

"The Portuguese had made the attempt previous to the arrival of the Dutch, and a strip of land on the banks of the Kẹlaṇi river, near Colombo, still bears the name of *Orta Seda*, the silk garden. The attempt of the Dutch to introduce the true silk worm, the *Bombyx mori*, took place under the Governorship of

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Ryckloff Van Goens, who, on handing over the administration to his successor, in 1663, thus apprises him of the imitation of the experiment :—'At Jaffna Palace a trial has been undertaken to feed silk-worms, and to ascertain whether silk may be reared at that station. I have planted a quantity of mulberry trees, which grow well there, and they ought to be planted in other directions.'—*Valentyn*, chap. xiii. The growth of the mulberry tree is noticed the year after in a report to the Governor-General of India, but the subject afterwards ceased to be attended to; but it never attained such a development as to become an article of commercial importance.

Ceylon now cultivates no silk-worms whatever, notwithstanding this abundance of the favourite food of one species; and the rich silken robes sometimes worn by the Buddhist priesthood, are imported from China and the Continent of India.

In addition to the Atlas moth and the Mylitta, there are many other *Bombycidæ* in Ceylon ; and though the silk of some of them, were it susceptible of being unwound from the cocoon, would not bear a comparison with that of the *Bombyx mori*, or even of the Tusseh moth, it might still prove to be valuable when carded and spun. If the European residents in the Colony would rear the larvæ of these lepidoptera, and make drawings of their various changes, they would render a possible service to commerce and a certain one to entomological knowledge.

In connection with the subject of Sericulture in Ceylon, I have obtained the permission of the Revd. Father Palla, of Galle, to illustrate my paper by the exhibition of a card of silk-worm eggs as originally received from Japan, through Government, in December last.

In November, 1879, the Rev. Father Palla applied to His Excellency the Governor, Sir J. R. Longden, to use his influence

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in obtaining a supply of eggs from China or Japan. In a few days he received the gratifying information that His Excellency would have much pleasure in applying to the Consul-General of Japan for a supply of eggs.

In January, 1880, a communication was received by Government from Her Majesty's Consul-General at Yeddo, in Japan, that it was too late in the season to forward any eggs then as they had almost all been exported, but that a supply would be sent in the next season.

In December, 1880, the first supply was received by Government from Yeddo, and at once handed to Father Palla, who distributed a few cards to some friends who had previously begun the cultivation of the mulberry plant in anticipation of the arrival of the eggs.

The eggs, which are as small as grains of mustard, as laid by the insect on white cards, (each 14 by 9 inches long,) cover the whole card, so that there are thousands of eggs on each card. The one I now exhibit has been practically hatched and bears the empty shells as well as those which have not hatched as yet. The cards have certain Japanese impressions on them to prove that they are genuine Japanese silk-worm eggs.

There were several cards, each being covered with tissue paper, and then wrapped in thick covers of China and brown paper. There was also a little box with 100 divisions, numbered; in each division there were six cocoons. The numbers on the divisions corresponded with the numbers on the cards, and the quality of the cocoons and silk, which each card was capable of producing, could be ascertained by reference to these numbers.

The eggs which were received in December began to hatch in a few days after they were exposed to the air in a ventilated room. It required a magnifying glass to enable one to see the minute caterpillars or larvæ which were hatched, and these

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had to be carefully removed and kept in little paper boxes containing tender mulberry leaves. They began to grow rapidly and increase in size, as can be judged from the specimens now exhibited, containing caterpillars of different stages of growth.*

Indian Species

Described by Captain Thomas Hutton, F.G.S., C.M.Z.S., Corresponding Member of the Agri-Horticultural Society of India.†

Wild species of India differ widely in form, habits, food, and silk from the Bombyces proper; they are all wild and indigenous to India and widely diffused wherever there are hills. The type of this group is the well-known *Tussar* or *Tusseh moth* (*Antheræa paphia*) which is found along the coast line from Bombay through Pondicherry and eastward to Bengal, and thence through Cachar, Assam, Darjiling, and even to the Punjaub.

When left to nature, in a wild state, they are annual or single-brooded; but when domesticated, two to five broods a year may be obtained.

In the whole family of the Lepidoptera there is no insect so variable in the imago state in point of colouring as the Tussar species, so that a novice would scarcely believe the varieties to be of one species.

The *Actias selene*, others of that genus, and the *Antheræa*, have a strong, sharp-pointed, horny spine at the shoulder of the wing, which is alternately brought into play in making a cross-cut, or in separating the threads without cutting, until the

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* The card and other specimens exhibited at the Meeting can be seen at the De Soyza Museum, Ceylon Medical College, Colombo.

† From the Journal of the Agricultural and Horticultural Society of India Vol. I. Part 4; New Series.

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moth makes its exit from the cocoon. In *Actias* the cocoons are not so full of silk as those of Anthereæa, but it is "strong, tenacious, elastic, and brilliant."

One species of wild silk-worm found in the N. W. Himalayas has been named after the writer alluded to, *Bombyx Huttoni.* It will not submit to domestication.

The other species are *Antheræa assama,* found in Assam; *Antheræa Roylei,* found in Mussoree and Simla feeding on the oak; and *Bombyx Mari* a *Pát Porloo,* found in Bengal.

Of the *Eria, Erie, Arrea* or *Arindee* group *Phalæa cynthia,* found in Bengal, feeds on the castor oil plant instead of on the mulberry and yields a coarser silk.

Another of the Eria group is the *Attacus atlas.* It thrives well when found and taken from the jungle, but the moths could not be induced to breed. The *Attacus cynthia* is the same as the *Attacus canningi,* and is abundant in Mussorie and Cachar.

The above are also described as belonging to the genus "*Saturnia*"—*Saturnia atlas,* 'the giant atlas moth' whose wings measure 7 or 8 inches across; *Saturnia cercropia* and *Saturnia luna* have their wings produced into a tail; *Saturnia cynthia* is the *arindí* silk-worm of India. Lattreille states that these are the wild species of silk worm of China. *Saturnia promethea* is a North American species. It forms it cocoon within the leaf of a sassafras tree, having previously fastened the stalk of the leaf to the stem by a strong silken web, whereby it is prevented from falling with the other leaves.

Wild silk-worms feed upon different trees, such as the jujube, *Ficus religiosa* or Peepul tree, the castor oil plant, the almond, some of the laurel tribe, and others. (*Royle's Productive Resources of India.*)

As Mr. Geddes of Moratuwa had a supply of silk-worm eggs from Father Palla I wrote to him for such information as he could give me. The following is his reply,

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which will be found full of interesting information on this subject:—

Parate, Moratuwa,
September 29th, 1881.

Dear Sir,—With reference to your request for specimens of the Mylitta silk moth, I regret that I have no moths at present, but only some larvæ of Mylitta and Atlas, which I am rearing for Mr. Alfred Wailly, of London. There must be specimens at the Museum.

There seem to be several varieties of the Mylitta. According to Major Coussmaker, the Himalayan variety is univoltine (single-brooded) and the larvæ casts the skin five times, and attains a length of seven inches when full grown. There are smaller varieties in other parts of India, and in the kind found here the larvæ moults four times and is about five inches long. In India the Mylitta feeds on the *Terminalea tomentosa*, *Zizypus jujuba*, *Lagerstrœma indica*, *Ficus benjamina*, *Carissa*, *Guidia*, and other trees. I do not know if any of these grow here. In this country the Mylitta is to be found on the *kaju*, *kahaṭa*, *milila*, *veraḷu*, and some other trees; and the Ceylonese variety of the insect is polyvoltine, producing four or five generations in a year. Sir Emerson Tennent says, in his Natural History, that the Mylitta feeds on the leaves of the castor oil tree, but he has confounded it with the *Attacus ricini* or Arinda silk worm, which is quite a different species and does not, so far as I know, exist in Ceylon.

The word *tussur*—variously written "tasar," "tusseh," "tussah," and several other ways—is derived from *tussurie*, Hindústání for a shuttle.* In England they call all sorts of wild silk-worms by the general name of "tussurs," but the name properly belongs to the species known scientifically—or rather empirically, for such names have been multiplied until they have become worse than useless—by the various names of *Saturnia paphia*, *Antherœa paphia*, *Antherœa Mylitta* and *Attacus Mylitta*.

The Mylitta silk-worm cannot be fed on plucked leaves like the mulberry and castor oil species, but must be kept either on growing

* S. තසර [*tasara*], "shuttle."

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the leaves fresh. It has not hitherto been cultivated except by entomologists, all the tussur silk being made from wild cocoons gathered in the jungles. I have tried keeping the larvæ on exposed trees, but it did not answer, as they were all destroyed by birds, red ants, or lizards. Major Coussmaker keeps them on bushes covered with bamboo cages, and that plan might answer here; but I believe it would be too expensive a way of obtaining cocoons in sufficient quantity for manufacturing purposes. I keep mine on cut branches, and I have an arrangement by which they are transferred from exhausted branches to fresh ones with very little trouble. But this plan requires a plant that, after being cut and put in water, will not wither before the silk-worms have time to consume the leaves; and I have not yet found any plant that is perfectly satisfactory in that respect for feeding the Mylitta, though, in the case of the Atlas, the *Milnea Roxburghiana* answers perfectly. For the Mylitta I have used *kahaṭa, veraḷu,* and *kaju,* and I am now using *kaṭakaḷu* (Siṇhalese for a common weed of which I do not know the botanical name). This plant seems to answer better than any I have tried before, but I have had very little experience of it yet. For keeping the branches for the silk-worms I have long tin cylinders placed horizontally and filled with water, and along the upper side of the cylinder there is a bar of wood pierced with holes for inserting the branches; but the plan is not easy to describe, though very simple when seen.

The culture of the tussur silkworm is only an experiment yet, and except as a matter of scientific investigation, it would be premature to give it any encouragement. Though a silk-worm be polyphagous in a state of nature, yet it does not follow that it has no proper food plant, and the proper food plant of the tussur—if it has one—is not yet known. Then there is no general market for tussur silk, because it is not a recognized commercial product as real silk is. Tussur silk may in future to a considerable extent supersede cotton, and it may also be largely used in combination with cotton and woollen yarn for improving fabrics both in appearance and durability, but it never can be a substitute for true silk. Those who are now giving attention to the artificial propagation of the tussur silk-worm may confer a service on future commerce and manufacturing industry, but they

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cannot expect to obtain from their experiments any pecuniary benefit for themselves. In the meantime the thing to be ascertained is the proper food plant of the tussur, for, as I said before, a silkworm's being polyphagous does not prove that it has not a proper tree on which it is more at home than any other. The Arinda silk-worm is polyphagous in a wild state, and yet it has for its proper food plant the castor oil tree. The Atlas is also more polyphagous than the tussur, and yet I know of no tree except the *Milnea Roxburghiana* on which it can be artificially reared for more than one generation ; and while more than a hundred cocoons of the Atlas will be found on a single tree of this species, not more than two or three can be found on any other. I think the proper tree of the tussur must be an Indian species not indigenous to this country, because there does not seem to be any tree here on which the cocoons are to be found in such numbers as to be worth collecting for manufacturing purposes, as is done in India.

In the meantime the only silk industry likely to be commercially successful is the cultivation of the mulberry. Many persons when they first give their attention to silk production think that wild silk-worms must be more profitable than the mulberry species, but they always become converts to the mulberry in the end.

Yours truly,
Alex. T. Geddes.

P.S.—The eggs of the tussur moth hatch in 8 days here. In a temperature of 70° to 75° Fah. they hatch in about fifteen, but they lose their vitality and become putrid if the hatching be delayed for more than twenty days. The breed can therefore be transported long distances only in the pupa state. I omitted to mention that the caterpillar, like that of the Atlas, has the habit of devouring its own cast off skin.

I enclose a specimen of tussur silk and one of mulberry silk. The mulberry silk is the one tied with red thread.*

* These can be seen at the "De Soyza Museum," Colombo.

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SIŅHALESE OMENS.*

By S. Jayatilaka, Mudaliyár.

(*Read October 6th*, 1881.)

Omens enter largely into the every-day life of the native of Ceylon. They exercise considerable influence in almost every remarkable occurrence or incident in his life—the birth of a child, the marriage of a son or daughter, the undertaking of a journey or speculation, an illness or death in the family, and last but not least, the result of his favourite pastime, a lawsuit.

One of the peculiar characteristics in Ceylon of faith in omens is that this feeling, or fear, or belief—by whatever name it may be called—is shared alike by all classes of natives.

Omens are of two kinds, lucky and unlucky. If one about to start on a journey, or undertake a particular work, meets with an omen described as a bad one, he postpones the journey and gives up the work for a while, and in many instances he abandons both altogether; and when compelled by necessity to do the one or the other, he does it with the foregone conclusion of a failure.

Instances are known of medical men, summoned to attend on persons dangerously ill, whom, perhaps, timely aid might have saved, returning home and refusing to see the patient, or prescribe for him, as being perfectly useless and unavailing, because just after starting they had met with a bad omen.

The following verse from an Eḷu poetical work called *Seḷalihiṇi Sandéṣaya,* [සැළලිහිණි සංදේශය] written by Ṣrí Ráhula Toṭagamuvé, the great poet who flourished about the year

* First published in abridged form in the "Ceylon Diocesan Gazette," March 1st, 1879.—*Hon. Sec.*

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1410, A.D., enumerates some of the good omens which it is lucky to meet with before commencing a journey or undertaking:—

නල මුදු පුවඳ පිරිකුඹු මියුරු අඹගෙ ණි
පුල ගෙළ කුසුම ලිය පියනෙපල රන්ගෙන ණී
සල සුදු සෙමෙර සේසත් ගිජිඳුනොදවැ ණි
බල සුබ නිමිති පෙරමග නැකතටත්වැ ණි

Literally translated it runs thus :—

Observe the following omens, and if met with they are far better than even consulting a good planet:—

1 A soft and balmy breeze,
2 A pitcher filled with water,
3 Peacocks, or sweet mangoes,
4 Full-blown white flowers,
5 A sweet-spoken woman,
6 A gold vessel,
7 Waving white *chámara*,
8 White umbrellas,
9 Elephants inflamed with ichor.†

The following Sanskrit stanza, from a miscellaneous work on morals *Pratya-ṣlókaya* [ප්‍රත්‍යශ්ලෝකය] also enumerates good omens:—

කන්‍යාගො හරිසංඛං දධිඵලකුසුමං, පාවකං දීප්‍යමානං
ගංගාතීරප්‍ර සූතං හයගජ වෘෂභං, පූර්ණකුම්භං ධ්වජංවා
උත්ක්ෂිප්තා හෙමභූමිං ජලචරයුගලං, සුධමාංසං ඝෘතංවා
වෙශ්‍යා ස්ත්‍රී මාංස ඛණ්ඩං ප්‍රියහිත වචනං, මංගලම් ප්‍රස්තුතානාම්

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† See Macready's translation. (Colombo, 1865), Stanza XV., p. viii.
"Look at thine outset for auspicious signs
E'en better than the *nẹkata*, white fans
Waving, umbrellas white, King elephants,
White flowers in fullest bloom, and sweet-voiced maids,
Gold pictures, gentle breezes perfumed ;
O'erflowing cars, peacocks, and mango fruits."—*Hon. Sec.*

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Translation.

It is lucky for a man or a woman on starting on a journey to meet the following objects, viz.:—

1 Virgins,
2 A milch cow,
3 A tom-tom,
4 A conch shell,
5 Curdled milk,
6 Fruit,
7 Flowers,
8 A flame of fire,
9 A person after his ablutions,
10 Horses,
11 Elephants,
12 Bullocks,
13 A pitcher filled with water,
14 Flags,
15 *Sésat* placed on elevated ground,
16 Two strings of fresh fish,
17 White boiled rice,
18 Cow ghee,
19 A harlot,
20 Fresh meat,
21 Sweet words.

The following Sanskrit stanzas are found in a similar work, and describe certain good and bad omens in connection with reptiles, birds, and beasts:—

වාමතං ශකුනො යාති
දීර්ඝොවාමං ප්‍රයාතිච
ශිව කාක කපොතාශච
දක්ෂිණම් යාන්ති චේත්ශුභං

Translation.

If, on starting on a journey, a house lizard should cry on your left, or if a bird, a reptile, jackals, crows, or pigeons cross from the left to the right, it is unlucky; if from the right to the left, it is lucky.

මත්ත තෛලාවලිප්තං භුජගමභිමුඛං, මුක්තකෙශංච නග්නම්
වෘඬාණ්ඩං ජිනනාසම් ජටමකුටධරං, පංකලිප්තප්‍රලාපං
රික්තං කුම්භංච කාෂ්ඨං කලහ මභිමුඛං, පුෂ්පරක්තංචවස්ත්‍රම්
ප්‍රස්ථාතෙප්‍රස්තුතානාම් භවති මභිමුඛං, නාස්තිවෘද්ධිඃ පුරාණම්

Translation.

It is unlucky to meet with the following objects, viz.:—

1 One besmeared with clay or oil,
2 A cobra,
3 One with dishevelled hair,
4 Naked persons,

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5 The aged,
6 Noseless and blind persons,
7 People with clotted hair,
8 People covered with mud,
9 A gossip, or one given to nonsensical talk,
10 Empty pitchers,
11 Dried wood (faggots),
12 Noisy and quarrelsome people,
13 Red flowers,
14 Red garments.

Amongst the Siṇhalese or Malabars, any person sneezing suddenly before commencing any work, taking any food or drink, or starting on a journey, allows a short interval to elapse before he begins his undertaking. But according to the following stanzas, extracted from a Medical Miscellany, it appears that in every case a sneeze from every person cannot be considered as prognosticating an omen of ill :—

ක්ෂුතඃ සමතත තං කාඤ්ඡං
ගොක්ෂුතං මරණං භවෙත්
වෘධ පීනස බාලානාම්
මබලං කපීතං පරෛඃ

Translation.

Observe the sneezing of a healthy person. The sneezing of delicate or lean persons and that of cattle forebodes death. Regard not the sneezing of the aged, sufferers from disease of the nose, and children.

පූර්වේ ක්ලේශො අග්නිංච මෘත්‍යුඃ
යාම්‍යා විනාශො නෛඍත්‍යාංච හානිඃ
වරුණෙච ලාභො වායුංච සිද්ධිම්
සෞම්‍යාංච විජයෙශ්වු ඓශාන්‍යා ලාභඃ

Translation.

Sneezing from the
East forebodes want of success;
South-east, death;
South, destruction or ruin;
South-west, calamities;

West, profit;
North-west, success in whatever one is about to undertake;
North, victory;
North-east, profit.

The following formula is not unfrequently used in ascertaining the indications of the cry of a lizard, or of the result of a journey or other undertaking. This performance is invariably accomplished by the aid of a second person, the operator.

The operator arranges on the floor, in any order he chooses, eight pebbles, without letting the enquirer know which pebble he put down first. The operator then calls upon the enquirer to hold or touch any pebble he selects, and commences to recite a portion of the following stanza, from a discourse of Buddha called *Ashṭalóka Dharmmaya*, [අෂ්ටලෝකධර්මය], word by word, till he comes to the pebble held or touched by the enquirer, and the result is then ascertained and communicated:—

ලාභො අලාභො අයසෝ යසෝච නින්දා පසංසාච සුඛංච දුක්ඛං

Translation.

Profit, — Loss:
Misery or poverty, — Prosperity or happiness:
Disgrace, — Praise or encomium:
Health, — Sorrow.

The cry of the house lizard, or the cawing of a crow close to a person or a dwelling, is regarded as ominous of either good or evil, and deductions from such occurrences are detailed in two little works (lately corrected and published by one Hisvęllé Paṇḍit) used as handbooks of reference by *Nękęttás*, or astrologers, called *Suhunu-ṣástraya* [සුහුනුශාස්ත්‍රය] and *Kapuṭu-ṣástraya* [කපුටුශාස්ත්‍රය]—the "Science of Lizards" and the "Science of Crows." Much reliance and faith are placed in these omens, and this feeling is in many instances shared by the more intelligent and educated natives.

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The age of the above works, unfortunately, cannot be ascertained. I give below extracts with literal translation which I trust will be as amusing as they are interesting :—

හූනු ශාස්ත්‍රය.

SCIENCE OF LIZARDS.

ඉරිදට සූනා රත්වන් පාටයි.

නැගෙණ ඉර නම් රජ කථාවක්	කියයි
ගිනි කොණින්නම් අසන්තෝසයක්	කියයි
දකුණු දිගින් නම් සන්තෝසයක්	කියයි
නි රි ත න ම් මලඅස්නයක්	කියයි
බස්නාඉරනම් ගියඋන් සතියකින් එති	කියයි
ව ය ඹ න ම් ගිනි භයක් වෙති	කියයි
උ තු ර න ම් ස්ත්‍රීලාභයක් වෙයි	කියයි
ඉසාණෙන් නම් දුකක් හෝ ලෙඩක්	කියයි

සඳුදට සූනා රජවංසයි දකුණබලාඉඳී.

නැගෙණ හිරින්නම් යහපත් නෑයෙක් එති	කියයි
ගිනි කොණින් නම් ලෙඩක්	කියයි
දකුණු දිගින් නම් නැස්මක්	කියයි
නි රි ත න ම් නෑයෙක් එති	කියයි
බස්නා ඉරනම් ගිනි භයක්	කියයි
ව ය ඹ ස්ත්‍රියක් එතිලු ගියොත් සම්බවෙයි	කියයි
උ තු ර යාලුවෙක් එති	කියයි
ඉසාන ලාභයක් හෝ රජකථාවක් හෝ	කියයි

අඟහරුවාදට සූනා ගොයිකුලයි වමතබලාඉඳී.

නැගෙණ ඉරනම් වස්තු නැස්මක්	කියයි
ගිනි කොණ නෑයෙක් එති	කියයි
දකුණුදිග ලෙඩක්	කියයි
නිරිත වස්තු ලාභයක්	කියයි
බස්නාහිර යහපත් අයෙක් එති	කියයි
වයඹ ස්ත්‍රියක් එති	කියයි
උතුර රජකථාවක් හෝ සහෝදරකථාවක්	කියයි
ඉසාන සොර භයක් වෙති	කියයි

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බදාදාට සූනා රතුවන්පාට මුසුයි.

නැගෙණ ඉර සන්තෝසයක්	කියයි
ගිනිකොණ සතියකින් ඉතා මහත් සන්තෝසයක්	කියයි
දකුණුදිග ලෙඩක්	කියයි
නිරිත දබරයක්	කියයි
බස්නාඉර සතියකින් තදබල ලෙඩක්	කියයි
වයඹ ස්ත්‍රී ලාභයක්	කියයි
උතුර යහපත් ලාභයක් හෝ වැස්සක්	කියයි
ඉසාන ලෙඩක්වත් මළඅස්නයක්වත්	කියයි

බෘහස්පතින්දාට සූනා රතු සුදු පාටයි.

නැගෙණ හිරනම් නැස්මක්	කියයි
ගිනිකොණ නම් කැමක් ගෙණෙති	කියයි
දකුණ රජ කථාවක්	කියයි
නිරිත සන්තෝසයක් හෝ වැස්සක්	කියයි
බස්නාහිර මිත්‍රයෙක් එති	කියයි
වයඹ රජ කථාවක්	කියයි
උතුර වස්තු නැස්මක්	කියයි
ඉසාන රජ භයක් හෝ මළඅස්නක්	කියයි

සිකුරාදාට සූනා නිල් සහ කළුවන් පාටයි.

නැගෙණඉරනම් සන්තෝසයක් හෝ දෙපාට කැමක් ගෙණෙයි	කියයි
ගිනි කොණනම් ලාභයක්	කියයි
දකුණ සන්තෝසයක්	කියයි
නිරිත දුර ආරංචියක්	කියයි
බස්නාඉර සතුතියක් වෙති	කියයි
වයඹ මළඅස්නයක් කියාඑති	කියයි
උතුර මරණ භයක් වෙති	කියයි
ඉසාන මළඅස්නයක් කියා එති	කියයි

සෙනසුරාදාට සූනා නිල් පාටයි.

නැගෙණ ඉර නෑකෙණෙක් එති	කියයි
ගිනි කොණ සන්තෝසයක්	කියයි
දකුණ යහපත් අයෙක් එති	කියයි
නිරිත දුර ආරංචියක්	කියයි
බස්නාඉර ගිය උන් සතියකින් එති	කියයි
වයඹ පණිවිඩයක්කියා එති	කියයි
උතුර නම් කලහාවක්	කියයි
ඉසාන මරණ භයක්	කියයි

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Translation.

On *Sunday* the lizard appears of a golden hue. If the lizard cry this day from the—

East, it forebodes State news or some intelligence connected with high authorities;
South-east, disagreeable news;
South, pleasant news;
South-west, intelligence of death;
West, the return in a week of those that have gone on a journey;
North-west, an alarm from fire;
North, the obtaining of a wife;
North-east, sorrow or sickness.

On *Monday* the lizard is of the Royal caste, and will be found looking towards the South. If a lizard cry this day from the—

East, it forebodes the arrival of a good relative;
South-east, sickness;
South, death;
South-west, the advent of a relative;
West, alarm from fire;
North-west, the meeting with a woman if one go in search of one;
North, the arrival of a friend;
North-east, profit, or State news.

On *Tuesday.*—This day the lizard is of the Vellála caste, and will be found looking towards the North. If the lizard cry this day from the—

East, it forebodes the loss of riches;
South-east, the arrival of a relative;
South, sickness;
South-west, obtaining riches;
West, the arrival of one who is good;
North-west, the arrival of a female;
North, State news, and intelligence of an absent brother;
North-east, an alarm from robbers.

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Wednesday.—This day the lizard is of a reddish hue. If it cry this day from the—

East, it forebodes pleasant intelligence;
South-east, very joyous intelligence within a week;
South, sickness;
South-west, a quarrel;
West, a severe ailment within a week;
North-west, obtaining a wife;
North, profit or rain;
North-east, sickness, or intelligence of death.

Thursday.—This day the lizard is of a reddish-grey colour. If it cry this day from the—

East, it forebodes death;
South-east, a present of food;
South, State news;
South-west, something to gladden, or rain;
West, the arrival of a friend;
North-west, State news;
North, loss of riches;
North-east, an alarm from legal procedure, or intelligence of death.

Friday.—This day the lizard is of a dark bluish colour. If it cry this day from the—

East, it forebodes an occurrence to give pleasure, or a present of some food of two colours;
South-east, advantage;
South, something gladdening;
South-west, news from a distance;
West, praise;
North-west, an arrival with an intimation of death;
North, mortal fear;
North-east, an arrival with an intimation of death.

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Saturday.—This day the lizard is of a greenish hue. If it cry this day from the—

East, it forebodes the arrival of a relative;
South-east, something cheerful;
South, arrival of a good person;
South-west, news from a distance;
West, the return within a week of those who have gone;
North-west, an arrival bringing a message;
North, a quarrel;
North-east, mortal fear.

As it is difficult to ascertain the actual direction from which the cry of a lizard proceeds, and in many instances impossible, the *Nivittás* or soothsayers adopt the following short method to find the good or evil consequences of the cry of a lizard or a woodpecker, or the cawing of a crow close to a dwelling:—

කාකයෙක්වත් සුණු කෑරැල් ඇඹුපියවර මැනබල න්නේ
කීපයක්වත් තිබූ ගණනට තෙළෙසකුත් එක්කරගනින්නේ
කීපයක්වත් තිබූ ගණනින් සතින් සත ගෑණ හරි න්නේ
ලාබ දුක් සැප කෑවිලි මිතුරන් මළඅසුන් එති කිය න්නේ
එක සුදු මිපුරු දෙකනම් අසුබ වේ ම ය
තුණෙන් සතුටු සතරෙන් දබරවී ම ය
පහෙන් සැප ලාබවේ සය සමත ම ය
සහෙන් මරණ වේමය බොරු නොවේ ම ය

Translation.

As soon as you hear the cawing of a crow, or the cry of a lizard, or that of a woodpecker (near your habitation), measure your shadow in the sun and ascertain the actual number of paces. To this add 13 and divide by 7. The result must show either gain or profit, sorrow or misery, joy or happiness, food, friends, and lastly, an intelligence of a death. If the remainder be 1, it indicates the obtaining of something of a whitish colour, or sweet in flavour ; if 2, it is bad; if 3, something to gladden; if 4, a quarrel; if 5, happiness and gain ; if 6, the mean between good and bad ; if no remainders, death.

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Besides the deductions of omens from reptiles, &c., already described, the falling or dropping, from a height, of a lizard, a cobra, a *hikanalá*, a blood-sucker or a chameleon, or a rat, on the body of any person is thus described:—

සූ න න් නයින් සිකනල් කටුසු මී ය න
රිවි දින මුදුනතේ වැටුනොත් ජයක් ව න
සඳු දින වැටුන තමහට මරණයි කිය න
අඟ හරු දිනේ තම අඹු නසිය කියද න
බුද ශනි ගුරු මෙතුන් දින තමහට මර ණ
කිවි දින නම් රට ඈර යති කිවු පොර ණ
සත් දින සතුන් වැටුනා දූන ගුණ අගු ණ
සිත්ලෙස කියන් නිවරදි තොරතුරු ඇදි ණ

Translation.

If on Sunday, it is a prognostication of victorious results in his projects and intentions ;

If on Monday, Wednesday, Thursday, or Saturday, it is fatal to him ;

If on Tuesday, it is fatal to his wife ;

If on a Friday, it prognosticates his being obliged to quit his native country.

මෙ ම කී සතුන් වැටුනොත් දූන දකුණු දෙ ස
ඊ කී යන තරම් දන ලැබෙලු පෙර බ ස
නොකී මහත් දුක් විදිනේලු වම්දෙ ස
ස කී මෙබස් කිය සත වෙනෙහි කර නො ස

Should these animals fall on the *right* hand side of any person he will gain or inherit riches which will last as long as he lives: if on the *left* hand side, it forebodes inexpressibly great evil.

The cry of the lizard, woodpecker, and the cawing of a crow is only ominous when one starts from home on a journey, projects a work, or is about to express an opinion, or when about to ask for something, or give an order—in fact when about to do or think of anything of utility.

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කපුටු ශාස්ත්‍රය.

SCIENCE OF CROWS.

කාකයා අඬයි උදයේ ඉදිරිව   දෑ
සෝක රෝග මරණද කලහ වෙයි න   දෑ
ලාබසන්තෝස වෙයි ඉර මුදුන්මෑ   දෑ
ලා බ මි තු රු එති නෑ සවස කල න   දෑ

උදය කපුටු රිවි මුන දෙස බලාව   දෑ
නදය කලොත් බියදුක් සැලසේය න   දෑ
මැදය ඉරමුදුන එන මිතුරු දූක්ම   දෑ
සව ස නදගිලෑබු මේ පලය කිමව   දෑ

රුක තු ර මුදුන නදකල රජ දූකුම්ලෑ   බෙ
අහර මිතුරු වැනපුම් දුක් නෑපුම් ලෑ   බෙ
ඉදුර වැ සි සුලං දකිණට වේය ව   බෙ
පැ ල දෙ ස ඇඹිනම් මිතුරා දකිණු ලෑ   බෙ

වයඹ ඉසා තෙන් රිවි මුවට පාමි   න
ම ළ කණුවකඉඳ ඇඹිනම් ගුණ අගු   ණ
ෙ ල් මස්වන් සුදු කෑමක් ගෙණෙති ද   ණ
දු ර සිට නෑකෙණෙක් එති තුන් දවසකි   ණ

බත් බුදිනා කල යමෙකුගෙ මුනබ   ලා
ගිනි කොණ මල රුකෙක ඉඳගණ ඇඹුක   ලා
මරණ ලෙ ඩ කි සැරගමනකි කිවේ බ   ලා
කතුන්තුන්මසින් නසිතෙයි නොවී මු   ලා

Translation.

Should a crow caw opposite to you in the *morning*, it forebodes great sorrow and sickness, death or trouble: if in the *noon*, profit, gain, and pleasure: if in the *evening*, gain, and arrival of friends and relatives.

Should it caw in the *morning* looking towards the sun, great sorrows, sickness, troubles and death, await you: if in the *noon*, it forebodes the arrival of a friend: if in the *evening*, obtaining something profitable.

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Should a crow caw (near your dwelling) perched on the uppermost branches of a tree, you will see and converse with a great personage, obtain a present of food, witness the arrival of friends, or experience destruction, sorrow or death; if from the *east*, rain or wind: if from the *west*, the meeting of a particular friend.

If it caw from the *north-west*, or *north-east*, looking towards the sun, and perched on a dead tree or a tree without branches, it forebodes the obtaining of meat just killed, or food of whitish colour, and the arrival of a friend within three days.

Should a crow caw from the *south-east*, perched on the withered stump of a tree looking towards one's face whilst taking meals, it forebodes death, sickness, a sudden journey, or certain death to his wife within three months.*

To proceed—

ඉස්මුදුනෙන් පැහැරුව සුබ සැපත් ව   න
කොන්ද දෙවුර පැහැරුව සැපත බෝව   න
දන පිටි පතුල මරණට කල් ලඟයි එ   න
කියත් කපුටු පැහැරුගුණ අගුණ දැ   න

Translation.

Should a crow drop its dung on the head of a person it is a sign of great happiness and comfort ere long: if on the small of the back, or on either of the shoulders, the sign of great happiness and comfort likewise: but if on either of the knees, or on the instep, it is a prognostication of the speedy approach of his death.

The sudden entrance to any dwelling of certain beasts, birds, and reptiles likewise is considered as a sign of evil, shown from the following stanza, which I quote from a work called *Golalipata Namadiya* [ගොලුලිපත නාමදීයඃ]

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* So Sidrophel to Hudibras :—

"Is it not om'nous in all countries,
When crows and ravens croak upon trees."—*Hon. Sec.*

වාතකො ලූක ජම්බුකා
භුජගා මේස පක්ඛිකා
කොකිලා කාක චණ්ඩාලා
ප්‍රවෙශෙ ගෘහ නාශනම්

Translation.

Toucans; Owl; Jackals; Cobras; Swallow; Indian cuckoo; Crows; Outcasts. The entrance of any of these into any human dwelling forebodes its ruin.

The howling of dogs, jackals, the hooting of an owl from the roof of a house, and the screech of the *Ulamá* or devil-bird near a dwelling-house are considered omens of sickness, sorrow, calamity, or death.

If a dog happen by some means to climb on to the roof of a house, it is considered as the harbinger of much evil, sorrow, and even death to the family; and the inmates of such houses invariably abandon them at once to avert the evil consequences.

I have known two instances in which very fine houses, built in the Kandyan style—one belonging to a very intelligent and well-informed Raṭémahatmayá, the other to a Basnáyaka-Nilamé, the latter living within six miles of Kurunẹgala—were abandoned and eventually allowed to fall into ruins in consequence of a dog having been discovered on the roof.

As one is about to start on a journey or commence any undertaking, a dog flapping its ears is also proverbially known as ominous of bad luck.

It is said that a dog belonging to a member of the household of the last Kandyan King, located near the store rooms of the Daḷadá Máligáwa, on one occasion got into the *Pattirippuwa* (the octagon), and that the Royal astrologers regarded this as an evil omen that would bring ruin upon His Majesty and his possessions ere long. Strange as the coincidence may be, before the expiration of three months the King, hearing of

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the approach to Kandy of the British troops, had to abandon his throne and kingdom and betake himself to the jungles, where he was captured with his wives, and subsequently transported.

This belief in omens being identified with domestic life and shared alike by the high and low, is deeply rooted in the native mind, and although the benefits of education and civilization are (aided by the strenuous efforts of the Missionaries) enlightening the masses, it will be long before these superstitions cease to exercise powerful influence over the every-day life of the Siṇhalese.*

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* "They are very superstitious in making observations of any little accidents as *Omens* portending good to them or evil. Sneezing they reckon to import evil. So that if any chance to sneeze when he is going about his business, he will stop, accounting he shall have ill success if he proceeds. And none may sneeze, cough, nor spit in the King's presence, either because of the ill-boding of those actions, or the rudeness of them, or both. There is a little creature much like a lizard which they look upon altogether as a prophet, whatsoever work or business they are going about; if he cries, they will cease for a space, reckoning that he tells them there is a bad planet rules at that instant. They take great notice in a morning at their first going out, who first appears in their sight: and if they see a white man, or a big-bellied woman, they hold it fortunate: and to see any decrepit or deformed people as unfortunate." (Knox, "An Historical Relation of Ceylon, &c.," p. 64, London, 1681. See, too, Selkirk's "Recollections of Ceylon," pp. 402-3, 1844, and Archæological Notes *(Folk-lore, omens, &c.)* by M. J. Walhouse in Ind. Ant., Vol. V., p. 21, 1876.),—*Hon. Sec.*

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